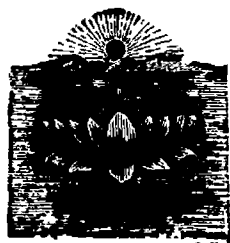


Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S

Asst. Editor: G. S. JOSYER, M.A.

Vol. IX No. 36]

Monday 23—5—1949

[PRICE 0—1—6.

QUALITY PRODUCTS:

Mysore Sandal Soap

Cleanse and beautify !

Recommended for use on the most sensitive skins.

Mysore Silks

Real Oriental Silk—

in art shades and several qualities.

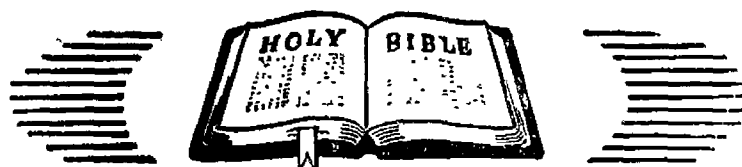
Mysore Sandalwood Oil

has won world-wide reputation

for its purity and fragrance.

MYSORE MAKES MANY PRODUCTS BUT ONLY THE BEST OF EACH.

FREE BIBLE COURSE FOR EVERYONE



Streamlined for Busy People

The facility of a world-wide and growing organisation—Voice of Prophecy Bible Correspondence Course—is now offered free to everyone.

Beautiful in its simplicity, comprehensive in its scope and compact in design this course presents the great doctrines and prophecies of the Bible in a manner appealing both to the head and the heart.

Especially simplified to suit the time and leisure of busy people—businessmen, politicians, professional men and women, busy mothers, fathers and young people. Just 15 minutes a day and only a lesson a week. Very little writing is required.—certificate awarded on completion of course.

KNOW THE ANSWERS TO QUESTIONS LIKE:

- Will One Man Rule the World?
- Why Does God Permit Suffering?
- Does God Really Hear Prayer?
- Do the Dead Come Back?
- What is Christ Doing Now?
- Will Jesus Really Come Again?
- Is Conscience a Safe Guide?
- What and Where is Heaven?

Remember

No charge.
No tuition fees.

ENROL NOW

Voice of Prophecy

BIBLE CORRESPONDENCE SCHOOL,

P. O. Box No. 17, POONA 1 (INDIA)

A PICTURE

The following is a bizarre word-picture of a Government. It is by an English novelist, Joyce Cary. Somewhere amidst that verbiage, like a pin in a haystack, readers will find a modicum of truth:

"To accuse government of being selfish, cruel, blind, deaf and dumb, is simply stupid; because what else can you expect? What is a government, Nasy? It's a committee of committees, and a committee hasn't even got trousers. It's only got a typist, and she's thinking of her young man and next Saturday afternoon at the pictures. If you gave a government imagination, it wouldn't know where to put it. It would pass it on to the cat or leave it out for the charwoman to be taken away with the tea leaves. The only good government,' I said, 'is a bad one in the hell of a fright; yes, what you want to do with government is to put a bomb under it every ten minutes and blow its whiskers off—I mean its sub-committees. And it doesn't matter if a few of its legs and arms go too, and it gets blown out of the window. Not that I've personally got a bad opinion of governments, as governments. A government is a government, that's all. You don't expect it to have the virtues of a gorilla, because it doesn't belong to the same class. It's not a higher anthropoid. It has too many legs and hands. But if you blow off some of the old limbs, well, imagine. There you have a piece of government lying in the middle of Whitehall, and it says to itself, "This is most unusual. I distinctly heard a bang. I must enquire at once—yes, immediately—I must appoint a commission" So then it opens its eyes and looks at the crowd and says, "My God, what has happened, what are these creatures?" And the people say, "We're the people, you're the government, hurry up and do something for us." And the government says, "I'll have a committee on it at once." And the people say, "You haven't got any committees—they're all dead—you're the government." And the government says, "Haven't I got a secretary?" And the people shout, "No, we've just chopped her up with a rusty axe." "Or an office boy?" "No, we've pushed him down a drain."

'But I can't be a government all by myself.'

'Yes you are, and you've got to do something.'

'But one man can't be a government, it isn't democratic.'

'Yes it is,' the people say. 'We've sent for another bomb. But you've got ten minutes still, so you'd better do something.'

So then the government looks round and thinks. It uses its imagination because it hasn't got any committee and because it hasn't got a secretary. It gets an idea all by itself, and it says, 'Jimini Christie, look at all these people. Look at their trousers and their gamps. What squalor. It seems that they aren't in the government.' And then it makes a law that everyone is to get a steel-stick umbrella and a trouser-press free. And all the old clubmen who used to be in government say, 'it's impossible, it can't be done. The people won't stand it.' But it is done, it is possible, and the people not only stand it, they ask for trousers as well, to put in the presses. And then the old clubmen themselves ask for new trousers and take it all as a matter of course. And then the bomb comes and the people blow that government into cottage pie and start again with committees. For the people is just as big a danger as the government. I mean, if you let it get on your mind. Because there's more of it. More and worse and bigger and emptier and stupider. One man is a living soul, but two men are an india-rubber milking machine for a beer engine, and three men are noises off and four men are an asylum for cretins and five men are a committee and twenty-five are a meeting, and after that you get to the mummy-house at the British Museum, and the Sovereign People and Common Humanity and the Average and the Public and the Majority and the Life Force and Statistics and the Economic Man, brainless, eyeless, wicked spawn of the universal toad sitting in the black bloody ditch of eternal night and croaking for its mate which is the spectre of Hell.'

WANTED

Agents and Stockists for our newly arrived
U.S.A. Fountain Pens. Write for sample and
Free Agency terms to:

HOUSE OF COMMERCE,
74 G. B. Road, (2705),
DELHI.

N.B.—Correspond in English only.

The Rationalist.

Monday 23-5-1949.

A SPECULATION

Will the adoption of a common code of ethics hasten world unity?

Perhaps mankind are no worse today than they were ever before. Ambition, envy, vengeance, and blood-lust were there in primitive men. Individual and tribal feuds, and wholesale destruction of hamlets and tribes, were as common as national hatreds are today. But they were local and not international. Their news and memory were confined to those immediately concerned. Their reports were not sent out in reverberating echoes from world's end to world's end, through the Press and the Radio, horrifying the mind, deafening the ear, and curdling the blood, of the whole of mankind. Today, the Central European, Central American, Mid-Eastern, South-Asian, and Far Eastern conflicts are magnified, lumped together, and made to fill the ear and the eye every hour of the day, and spread and multiply the torture. But there is nothing new about them except the din and the iteration.

It was because of the evil that was marring the happiness of men that sensitive, gifted men sought to diagnose the disease and find the cure. They prescribed an ethical code which forbade evil thoughts and actions, and laid down virtuous rules of conduct. Thus arose the Christianity of Jesus Christ, the faith of Mahammad, Goutama's Buddhism, India's Hinduism, and the faiths of Confucius, Zoroaster, and others.

And today, according to statistics, most men purport to belong to one of the above

faiths or another. Out of some 190 crores of men and women on earth, 65 crores claim to be Christians, 21 crores Moslems, 15 crores to be Buddhists, 23 crores Hindus, and 35 crores to be Confucians.

All these religions, under different names, and in different words prescribe the same code of ethics. Realising that the miseries of the world were caused by godlessness, lust, covetousness, and cruelty, they taught that man was a creature of God, that his duty was to carry out God's law on earth, and that happiness consisted in doing service to others, and not in causing harm to others for one's own benefit.

The Christian Code of Ethics is put in a nut-shell in the Ten Commandments. We suppose that the modern Minister of State in India, London, or Washington, would call Jesus Christ an uncivilised man. His panacea for human ills was not the Living Wage, Four months' bonus, or semi-popular Dictatorship. His prescription for man's happiness was, "Thou shall do no murder, thou shall not commit adultery, thou shall not steal, thou shall not bear false witness, honour thy father and mother, and love thy neighbour as thyself." He proclaimed, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Thus he deprecated the triumphant human evils, greed, ambition, and lust. And he gave words of comfort to allay the discontent and discomfort of the poor: "Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that weep now, for ye shall laugh. Your reward is great in heaven." And he summed up, "As ye would that men should do to you, do ye also to them likewise!"

More than a third of mankind claim to accept that code of ethics. Yet they fight the most!

Thousands of years earlier than Christianity, the Hindu Code of Ethics had laid down the same precepts; "Speak the truth. Be righteous. Don't depart from your duty. Honour your father and mother and preceptor. Respect other women like your mother. Look on other men's wealth like mud. Treat other men as kindly as you do yourself. Trust in God, and do all your acts so as to please Him. If we suffer in this world, it is because of some evil we did in our past birth; and when we have worked out the suffering happiness will dawn on us. We should not try to overcome our suffering by wresting other people's possessions and making them miserable. Contentment, renunciation, piety, faith in God, are the means of happiness here and hereafter."

Thus we see that the Christian and Hindu Codes of Ethics are practically the same.

Jesus was the son of a shepherd maid. He had no possessions to renounce. He preached renunciation to men as the basis of happiness, and in his own person set the example of supreme renunciation. But Goutama Buddha was a prince, surrounded by royal comforts. He renounced them, and went out to find the cause of human misery. The truths that revealed themselves to him he broadcast. Misery, he found, was the consequence of past misconduct or Karma. To get over the misery one must pursue the "Noble Path of right beliefs, right aims, right utterance, right actions, right behaviour, right exertion, right memory, and right meditation. His ethical Code directs, "Do not kill. Do not steal. Do not commit adultery. Do not lie. Do not get intoxicated. Take no solid food after noon. Do not visit dances and theatres. Do not wear ornaments and perfumes. Do not use soft beds. Do not receive silver or gold."

Five centuries earlier than Christianity, but strangely similar!

(To be continued).

Editor.

WOMEN

"Women have three sets of eyes. In their fingers for curtains and stuffs. In the backs of their heads for their back hair. And all over them for any other woman. The eyes in the front of their face are not used for seeing with, but for improving the appearance. Hang the thickest veil in front of them and a girl of seventeen will still see the other woman, through two doors and a brick wall, with the various organs of perception existing in her skin."

JOYCE CARY.

"The more I see of women such as these the more I perceive that they make a good man bad, and an evil worse."

"Women and ships are twin in as much that both have 'waists' in common; both lead to uncommon waste of time, substance, and treasure; both are very often wrecked by men, or men by them; and both own a "Wastrel" as their master; while, to shape an end, either could be bought or sold,—and neither worth the money!"

EARL ROCHESTER.

"**RATIONALIST** was brought to my notice by a lady-student of mine living in Adyar who thoroughly enjoyed your critique of Mrs. Renuka Roy," says a well-known Madras Professor.

MARRIAGE

CHI. H. C. VISWANATH, son of Sri H. M. Channabasappa, B.A., President, District Board, Mysore, with CHI. SOW. SHARADAMMA, daughter of Y. R. Bhadrappa, on the 23rd inst. at Krishnarajanagar.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore.

YOUR SIGNATURE

Statisticians in the United States have revealed that more than ten thousand Americans are earning a living today by buying and selling autographs. In fact, autograph collecting has attained such proportions in recent years that it has now superseded stamp collecting as the most popular hobby in America.

Selling prices of autographs vary according to the status of each celebrity and the extent to which his or her signature is in circulation. Up-to-the-minute prices can always be obtained from professional collectors, many of whom have instituted a "stock exchange" system in which day-to-day fluctuations are recorded.

In the film industry, Greet Carson tops the list. Her signature is worth Rs. 5. The autograph of Gregory Peck, who has co-starred with Miss Carson in several films, is valued at Rs. 3. Bing Crosby's signature also fetches this amount. The signatures of Jeanette MacDonald and Robert Taylor have depreciated in value in recent years owing to their absence from the screen. The autographs of both these stars can be obtained for a rupee or less.

The signatures of past American Presidents vary to some extent in value. An authentic George Washington is valued at Rs. 130 whilst an Abraham Lincoln realises Rs. 40. The signature of the late President Roosevelt fluctuates between Rs. 15 and Rs. 12.

General Eisenhower's signature was valued at Rs. 13 during the war and one of his letters actually sold for Rs. 60. Today, however, the value of a letter by America's top soldier is only about half the amount. Probably the most valuable of all American signatures is that of Thomas Lynch—the man who signed the Declaration of Independence. Thomas Lynch died leaving only one signed letter and the present-day value of this is three lakhs of rupees!

In other parts of the world autograph collecting has not yet assumed the commercial proportions that it has in America. Nevertheless, the signatures of certain celebrities, past and present, are universally recognised for their value. The most valuable signature in the world is that of the great playwright, William Shakespeare. Only two or three of his letters are still in existence and they

are each valued at 20 lakhs of rupees! In contrast, Charles Dickens's signature is worth Rs. 80 and Mark Twain's about Rs. 8.

Politicians generally write "copious" letters, thereby increasing the number of their signatures in circulation. Winston Churchill's autograph was worth Rs. 8 during the war but it depreciated to Rs. 4 after the close of hostilities. In all probability it will rise again following the publication of his memoirs. The value of Mr. Bevin's signature compares well with Mr. Churchill's and is obtainable at Rs. 2.

SPECIAL REPLY

Probably no other celebrity has received so many requests for his signature as Bernard Shaw. At one time the value of this famous dramatist's signature was Rs. 130 but it has dropped in recent years to the comparatively low sum of Rs. 10.

So numerous were the requests for his autograph that Mr. Shaw found it necessary to have a special reply printed on a postcard. The text of this reply may be of interest to the many admirers of G.B.S. It reads, "It may interest collectors of autographs to know that Mr. Bernard Shaw does not regard requests by strangers for his signature as legitimate collecting. He signs enough genuine documents every day to give collectors ample material for the proper exercise of their peculiar industry. His secretary has instructions to return all albums and refuse all applications which ignore this distinction."

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	" 25
Quarter Page ...	" 15

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

A PRESS NOTE

The following letter from Mr. Marcel Leloup, Director, Division of Forestry and Forest Products and Personal Representative of the Director-General, addressed to His Highness the Maharaja of Mysore, thanking His Highness for the arrangements made for the holding of the Forestry and Timber Utilisation Conference for Asia and the Pacific in Mysore, is published for general information:—

"Your Highness,

On behalf of the Director-General of the Food and Agriculture Organisation of the United Nations, and myself personally, I wish to express gratitude for the kind gesture of Your Highness's Government in acting as host to the Forestry and Timber Utilisation Conference for Asia and the Pacific. The facilities and staff which were placed at our disposal were of the highest calibre, and everything possible to contribute to the success of the Conference was done by the Officers of Your Highness's Government.

It was very gracious of Your Highness to attend the Opening Session and to deliver such an inspir-

ing address. The delegates were also grateful for the opportunity of meeting Your Highness at several of the social functions which were arranged in connection with the Conference.

As Your Highness's advisers have undoubtedly reported, the Conference was very successful. The Delegations of the various Governments and Organisations were composed of outstanding technical experts, and their deliberations resulted in a valuable exploration of the problems of forestry in this region, and in practical resolutions aiming to overcome them.

The Conference was a great forward step in the battle to raise the living standards of peoples throughout the world, and every one is grateful for the support which Your Highness and Your Highness's Government have been gracious enough to give.

I have the honour to be,

Your Highness's most obedient servant,

(Sd.) MARCEL LELOUP.

What has this letter cost us?

Ed.

Kolar Gold Field

THAT the average annual earnings of workers (exclusive of money value of benefits and statutory payments) on the Kolar Gold Field compare favourably with those in other centres in India will be clear from the following statistics:—

	1939	1946	1947
	Rs.	Rs.	Rs.
Kolar Gold Field.	312.88	529.02	795.17
* Madras.	175.9	422.2	560.3
* U. P.	235.6	593.6	672.8
* Bihar.	415.5	544	819.8
* Assam.	263.7	687.5	755.5
* C. P. & Berar.	...	497.7	573.8
* Bombay.	370.4	813.3	977.9
* Delhi.	309.4	637.2	877.7
* Ajmer-Merwara.	163.7	447.8	438.4

* (With acknowledgments to the Indian Labour Gazette).

(K.G.F. MINING BOARD.)

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-40,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari, 8 Ashtakas Complete with Swara Marks

EDITED BY—**G. R. JOSYER, M.A., F.R.E.S.**

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0



Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S

Asst. Editor: G. S. JOSYER, M.A.

VOL IX No. 37]

Monday 30—5—1949

[PRICE 0—1—6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5—0—0.

For Copies Apply to:

R. TIRUNARANA IYENGAR, B.A.,

Rtd. Assistant Commissioner,

Vanivilas Mohalla, Mysore.



ENGLAND TODAY

We speak of "London" today as the world used to talk of "Rome". For London means more than a city. We use it as the name of an empire, an economic and political system—even more; a way of life. It is a model to imitate.

This industrious, deafening, throbbing capital, consumed since the beginning of the Christian era by the fever of trade, and which seems to think only of the future and of the far away, is a living museum. One finds there the British paradox in its purest form, anachronism and modernism going lovingly hand in hand as if on an endless honeymoon.

We Latins, tightly bound to the art of cultivating the moment, are too frivolous to understand this side of British life.

We even mock its traditionalism, and we are not the only ones. Yet neither fire nor bombs forced Britain to renounce its pomp and circumstance. It has not yielded a fragment of its tradition, an ounce of its past. In facing a future full of storms it wants to have around it familiar faces, fond memories and established habits.

The Londoner eats with a speed which makes us squirm. His rations are so measured that he prefers to finish with them in a few minutes rather than linger over a combination of substitutes as we used to do in our hard times.

But in his pub he drinks slowly and calmly. In his club he rests, well-squared in his armchair pipe between teeth. In spite of the tension which war and its aftermath have imposed upon him the Londoner has not forgotten how to relax. Everyone has his zone of calm which he protects against all encroachments.

Each man has his own little island. He cultivates his hobbies and exercises his whims entirely unaware of the rest of the world.

In fact, the Briton's love of liberty is greater than anything else. To save it he will spare no sacrifice. It is a real, not a nominal, liberty that he needs. But his individualism is well thought-out.

The working-man is as much attached to tradition as is the aristocrat. The Cockney who grumbles ten times a day at the "bloody capitalists" and who votes Labour will go to Buckingham

Palace to wave his handkerchief when Princess Elizabeth gives birth to a son.

ISLE OF LIBERTY

On the Continent the British worker is said to be lacking in political maturity, to have no revolutionary spirit. But this is because he is insensitive to vague ideas and to doctrines. Like his fellow countrymen in all walks of life, he is pragmatic, hard-headed, disciplined and pre-occupied by results.

We on the continent, and especially in France, are accustomed to think of politics in terms of pure theory. We study, analyse and plan. Britain is content to deal with the realities of the day.

It has opened the door to Socialism by law. In a few years the new fiscal system will have destroyed what centuries of inheritance had achieved: the concentration of landed property. What, then, has become of Merrie England? Is this well-disciplined country slipping towards mediocre uniformity? Or are these changes illusory? It is frequently said in France that, while the social classes may be levelled out, the caste system will survive and that neither economic nor political democracy will bite deeply into the aristocratic system.

(Continued on page 7).

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES
CURRENT ACCOUNT opened and interest
allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest
allowed @ 3½% up to Rs. 5000. Rules on
application.

FIXED DEPOSITS received at favourable
rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943-44	1945	1946	1947
5%	7½%	7½%	10%	10%	10%	10%	15%	15%

Apply to:—

THE MANAGING DIRECTOR.

The Mandayam Banking & Insurance Co.,
Limited.

Chamaraja Road, MYSORE.

SO MUCH WASTE

Dr. Keskar, replying to Sardar Hukum Singh, regarding expenditure on embassies and publicity abroad, revealed that the total sum spent during the past twelve months on embassies was approximately Rs. 70,14,900. The total Amount spent on publicity and propaganda during last year was approximately Rs. 24,38,900.

Dr. Keskar further informed the House that it was difficult to assess the effect of India's publicity abroad but the publicity organisation had endeavoured to counteract misrepresentation of India abroad and to put forward the Indian points of view.

* * *

China has no publicity abroad. Russia does not care how others speak of it. But India's marriage to liberty must be celebrated by a band with a big drum. We do not realise that before long our drummer-boys with cap and bells will become the laughing stock of the whole world!

Ed.

MR. AYYANGAR'S WAIL

Government have received reports that a number of abducted non-Muslim women have been taken over the Pakistan border into Afghanistan, said Mr. N. Gopalaswami Ayyangar, in reply to Giani Gurumukh Singh Musafir.

Mr. Ayyangar added that the matter had been taken up with the Afghan Government during June 1948 and they had repeatedly given their assurance to help India as far as possible in the recovery of abducted women from areas under their control. "As the task of locating the abducted women is fraught with many practical difficulties, it will take some time before any tangible results are achieved," Mr. Ayyangar said.

* * *

All our Ministers talk of their practical difficulties. Only impractical, and incompetent men talk of practical difficulties. If they cannot overcome them they should admit failure and go home. But they are afraid that other people will not fail so well!

Ed.

PRECEDENCE

The following order of precedence has been published by the Government of India.

The Governor-General of India, the Prime Minister of India, Governors of Provinces (within their respective charges) and Ambassadors accredited to India top the revised table with respect to rank and precedence in the order mentioned.

The revised warrant of precedence is as follows:

1. Governor-General of India.

2. Prime Minister of India.

3. Governors of Provinces within their respective charges.

4. Ambassadors accredited to India High Commissioners of Common-wealth Governments in India.

4A. The Honourable Sardar Vallabhbhai Patel (whilst holding the post of Deputy Prime Minister).

5. Chief Justice of India. President of the Constituent Assembly. Speaker, Central Assembly.

6. Ministers of the Dominion of India.

6A. Governors of Provinces outside their respective charges. Premiers of Provinces in their respective Provinces.

Raj Pramukhs of Saurashtra, Matsya, Vindhya Pradesh, Rajasthan, Madhya Bharat and Patiala and East Punjab States Union and Rulers of Indian States enjoying a salute of 17 guns and over, should be treated for the purpose of precedence on the same footing as Governors of Provinces.

The other princes should be fitted into suitable places in the Warrant of Precedence in accordance with their importance and status.

MARRIAGE

SOW. LALITHA, daughter of Sri. A. C. Nirvani Gowda, B.A., M.C.S., Secretary to Government, with Sri. M. G. PARAMASIVIAH, Amildar, Anekal, on 22-5-49 at Thippanahalli, Chikmagalur.

CHI. SOW. JAYALASHAMMA, daughter of Sri T. Narayana, Editor, "Mysore Patrike", Mysore, with CHI. H. G. Rama Rao, son of Sri H. Gopaliah, Shimoga, on 29-5-1949 at Lakshmipuram, Mysore.

CHI. A. M. BASAVE GOWDA, nephew of Sri A. C. Nirvani Gowda, B.A., M.C.S., with CHI. SOW. GOWRAMMA, daughter of Sri B. K. Some Gowda, Planter, Sakalespur, on 8-6-49, at Sakalespur.

UPANAYANAM

CHI. ALAHIYA-MANAVALAN, son of Sri B. V. Raghavacharya, Melkote, on 6-6-1949 at Melkote,

The Rationalist.

Monday 30-5-1949.

WORLD UNITY

II

Thousand years after Buddha, 500 years after Christ, came Mahammad. He again found life unpleasant, and searched for the remedy.

Buddha was silent about God. Christ was all for God. So was Mahammad. He preached "entire submission to the will of God." His prescription for happiness was from the same chemist as of the Hindu Sages, Buddha's, and Christ's, and from the same bottles. He laid down restraint of the appetites, restraint of the ears, eyes, tongue, hands, feet, and other members of the body from sin, preservation of the heart from worldly cares, and the mind from thoughts other than of God. Deference to parents, and punishment of murder, theft, adultery, drink, and gaming were enjoined. A good slice of mankind subscribe to that code; but alas, they are among the most martial!

Curiously enough, Confucius was born almost the same year as Buddha. He was a magistrate, and Minister of Law. He inculcated that man, in seeing should see clearly, in hearing should hear distinctly, in expression should be benign, in demeanour be decorous, in speaking be sincere, in duties be respectful, in doubt enquire, in resentment think of difficulties, when seeing an opportunity for gain think of righteousness, in youth when the physical powers are not settled avoid lust, in manhood when the physical powers are in vigour, avoid quarrelsomeness, in old

age when animal powers are decayed avoid covetousness.

We thus see that the Hindu ethical code expressed in Sanskrit, Buddha's expressed in Pali, Confucius's in Chinese, Christ's in Hebrew, and Mahammad's in Arabic, put forth in different times and climes, have the same meaning, and lay down the same rules. Over three-fourths of mankind have subscribed to them. The rest too, like the Jews and Parsees have practically the same codes of conduct. Even Mahatma Gandhi's present-day precepts, temperance, selflessness, peace, serving the poor, faith in prayer, are but the old formulae in a new language, Hindi.

Therefore it must be admitted that a Common Code of Ethics already exists among mankind. It has not however prevented wars. The Greeks and Persians were both great people, ethical people, civilised people; yet they fought bloody wars. The Normans had the same ethical code as the English; yet they invaded them. The Christian and Moslem Codes of Ethics are the same; yet there were three Wars of the Crusades between them. The Hindu and Moslem Codes are similar; but there have been bitter wars between them, and now, bitter ill-feeling between them. The Anglo-French Wars of the Middle Ages, the Seven Years' War, Thirty Years' War, and Hundred Years' War in Europe, the Anglo-American War, the Napoleonic War, Franco-German War, First World War, and Second World War were between men of one Faith and ethical code. The destruction now going on in China and Burma is by men of the same ethical code. And, the conflicts on matters of International peace in the United Nations' Assemblies are also between politicians of common ethical codes.

It is not then the absence of a common ethical code among the masses of the world that has led to wars. It is not the masses that

wage wars. In fact they want to be left in peace. Wars are caused by evil-minded politicians in power. They wage wars in order to build a name, or strengthen their position. It is not the German masses, but the Kaiser and Hitler who waged the last wars. It is not the Japanese masses, but Tojo's militarists, who attacked America. It is not the Russian peasants who are now seeking aggrandisement, but Stalin and Molotov.

We conclude therefore that what is wanted is not a new Common Ethical Code for the masses, but common Political Code of Ethics which will keep politicians in the right path, and suppress their war-lust. It is their greed for political expansion, or trade monopolies, that has been the bone of contention between States, and is even now rendering the United Nations' Assemblies' efforts infructuous. They do not realise that God has created the world, not as a cube, square, or a triangle, but as a compact globe. You may go out in it, east to west, or north to south, you rearrive at the same point. Two people can go out in opposite ways; they meet half-way. God thus meant that the nations should live in it compactly, peacefully, like the wrapped slices in an orange. It is impossible that any one nation can gain mastery over the rest, and retain it for a long time. Political wisdom consists in realising this and agreeing with others to "live and let live." The Heads of the nations should therefore sit round on a common plat-form, and thresh out a Code of International Ethics, with provision to curb aggression. The United Nations' Assembly already provides such a platform, but its atmosphere is still in the cock-tail stage. If it is not broken up prematurely as by an air-raid siren, but persists in its efforts to evolve a common Code of Political Ethics, with sanctions behind it in order to check breeches of it, we think world unity will not be very distant.

KALAKSHEPAMS

A correspondent writes:

"Thanks to the organisers of Sri Rama Bhajana Sabha, Malleswaram, the public of this part of Bangalore have the pleasure of listening to the exquisite Kalakshepams of Sri K. S. Ganapathi Bhagavathar, whose name you had made familiar to us by your appreciative notice of his performances in Mysore. Men and women of Malleswaram are now seeing newer and vividder pictures of the story of Rama through the charming exposition of Sri Bhagavathar. The whole story of Ramayana is being presented in a series of 18 Kalakshepams, and daily increasing numbers of devotees are gathering to listen and be inspired."

* * *

We congratulate the good people of Malleswaram on their choice of entertainment. Sri Ganapathi Bhagavathar hails from the region which gave birth to great Shankara, and possesses gifts and accomplishments that appeal to the eye and the ear, captivate the mind, and touch the heart. When our lives are being ruined by two such bad things as politics and the cinemas, it is refreshing to find solace in the divine discourses so attractively presented by Sri Bhagavathar. Recently, we learn that a Bombay audience at Vile-Parle honoured themselves and honoured him by organising a series of his Kalakshepams during Ramanavami celebrations, and presenting him with costly gifts in appreciation and gratitude. Many in Mysore are always eager to hear him when other audiences have had their fill and he is disengaged.

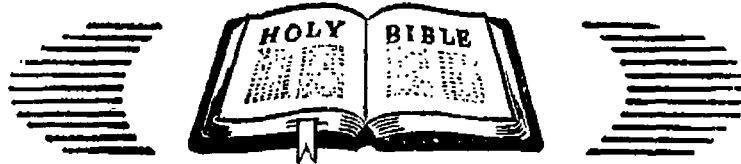
Ed.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore.

FREE BIBLE COURSE FOR EVERYONE



Streamlined for Busy People

The facility of a world-wide and growing organisation—Voice of Prophecy Bible Correspondence Course—is now offered free to everyone.

Beautiful in its simplicity, comprehensive in its scope and compact in design this course presents the great doctrines and prophecies of the Bible in a manner appealing both to the head and the heart.

Especially simplified to suit the time and leisure of busy people—businessmen, politicians, professional men and women, busy mothers, fathers and young people. Just 15 minutes a day and only a lesson a week. Very little writing is required.—certificate awarded on completion of course.

KNOW THE ANSWERS TO QUESTIONS LIKE:

- Will One Man Rule the World?
- Why Does God Permit Suffering?
- Does God Really Hear Prayer?
- Do the Dead Come Back?
- What Is Christ Doing Now?
- Will Jesus Really Come Again?
- Is Conscience a Safe Guide?
- What and Where Is Heaven?

Remember

No charge.
No tuition fees.

ENROL NOW

Voice of Prophecy

**BIBLE CORRESPONDENCE SCHOOL,
P. O. Box No. 17, POONA 1 (INDIA)**

(Continued from page 2.)

LONDON'S CASTES

Some of my British friends say: "Don't forget this country is divided into castes rather than into classes, and a man is judged not by his clothes, but by his pronunciation."

It is, in fact, doubtful whether social reform will wipe out Britain's complicated network of ostracism and exclusiveness. In the Labour movement there are some men who want to raise the people to the level of the aristocracy. These "Conservatives of the Left" are fairly well represented by Sir Stafford Cripps, the unshakeable Chancellor of the Exchequer. The "Leftists" in the Party—especially in the trade unions—want to drag the aristocracy down to the level of the people.

But stronger than either of these forces is the peculiar power of imitation which rules British life and makes every man aim to be the equal of his neighbour, no matter his birth, education and wealth.

SOCIAL REFORMS

The lower one goes in the social scale the greater this sense of dignity becomes. Only in Britain can one see women cleaners swabbing floors with their hats on.

Despite all the reforms already realised, the "advanced intellectuals" continually criticise the educational system, which is the origin of Britain's strength, which has provided the leadership of the new movement, and which at the same time, is the main-spring of the caste spirit.

In 1939 only two per cent of the population had been to a public school, whereas half the Members of Parliament were former students of Eton or Harrow. The Government is now spending enormous sums on education, is multiplying scholarships, and is facilitating the entry of children of poor families into universities. But it is being extremely careful not to uproot the old system.

The University is a veritable State within the State, with its properties, its archaic and sacred rights, its privileges. So indispensable is the elite creature moulded on the playing fields of Eton, Harrow and Rugby, and in the material and spiritual luxury of Oxford and Cambridge, that the Government dare not attempt to introduce too strong a note of equality.

(To be continued)

MAN'S TRAGEDY

A Russian biologist, who advanced the theory that man's greatest tragedy was when he ceased to walk on all fours, no longer teaches biology. He has been "unmasked" by Moscow newspaper "Izvestia" as a former White Guardist.

The biologist was Dr. S. D. Antipin, one time department head of the Kishinev medical institute.

"If only man had learned to walk horizontally," he used to tell his students, "and rabbits vertically many of our ills would have disappeared. Now Boris Lavrensov, writing in *Izvestia* reveals that Antipin fought for Admiral Kolehak in the counter-revolution and later posed as a biologist." The newspaper did not say what had happened to Antipin.

But here are some of his dicta:

Every four-legged animal excels man; since man raised his head up he has lost all sense of smell; by using artificial meat grinders he has weakened his chewing equipment; owing to vertical position his internal organs have piled one on top of the other like the storeys of a building!

His lungs are not ventilated properly, hence tuberculosis.

Man was constructed on a horizontal principle and became vertical which is curious as if a steam engine rolled solely on its back wheels, says a report.

Man is the only animal that starts on all fours, and then stands erect. Things tend to stand erect when the top is light, and the bottom is heavy. Evidently man's upper half is light, and bottom is heavy. And his head must be lightest. No wonder that his actions are light-headed!

Ed,

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ . ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಒರೆಯಲ್ಪಟ್ಟಿರುವುದರಿಂದ ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೊಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನಂಟು ಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವವೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮ.ನ್ಮ.ಡಿ ಬರೆದ ಮು||.ಶಿ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ತಂತು ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇತನಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ನ್ಯಾಪಾರ ”

ಶ್ರೀಮದ್ಭವರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ .

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಸಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಹು ಮತ್ತೇವೆ ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಬೆಲೆ ೦-೧೨-೦

“ ಕಾರ್ನಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ, ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆಲವು ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕೋಪಕರಣ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S

Asst. Editor: G. S. JOSYER, M.A.

Vol. IX No. 38]

Monday 6-6-1949

[PRICE 0-1-6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

R. TIRUNARANA IYENGAR, B.A.,

Rtd. Assistant Commissioner,

Vanivilas Mohalla, Mysore.

BENGAL
LAMPS
THEY STAY BRIGHTER LONGER

MISINTERPRETATION

Dr. R. Nagaraja Sarma M.A., Ph. D., writes from Madras:

"The Daily Newspapers of Madras and other Provinces, after having arrived entirely on *a priori* and personalistic considerations, that constitutes the very negation of *rationalism*, at the conclusion that certain persons are eminent, infallible, and, like the king, can do no wrong, can commit no error, go on, day in and day out, publishing the utterances of these worthy personages, which however, contain serious misrepresentations and misinterpretations of ancient Indian classics like the *Ramayana*, and when such errors are pointed out by humbler folk like the present correspondent, these papers and members of the all-puissant *fourth estate* have invariably refused to publish the corrections sent, with the result that to day, instead of spreading knowledge, these papers are rendering themselves responsible for the perpetuation of a lamentable black-out. I crave for permission of the learned and talented Editor of the *Rationalist* to place before the public *two* such instances that are of recent origin and that must be fresh and living in the minds of the readers of the journal or journals concerned. 1. One Mr. T. V. Stobbs Rao, delivered a lecture in Tirupathi inaugurating the Tyagaraja celebrations. The lecture was devoted to an exposition of the import and significance of the piece in *Kambhoji*—"*Maa-Jaanaki*". Interpreting the *sahitya*, Mr. Rao explained that *Sita followed Rama to the forests transgressing Rama's commands*. Mr. Rao ironically referred to possible critics who (A Madras Paper gave one-column and-half to the report of Mr. Rao's speech) may not see eye to eye with him, showered commiseration on them, and marvelling at the universality of Tyagaraja, flabbergasted the world by telling it that Tyagaraja drew his inspiration from several *Ramayanas* like the *Ananda*, *Adbhuta*, *Adhyatma*, from folk-lore, mythology, tradition, from here, there and everywhere. Here precisely reason and rationalism have been cast to the four winds. Mr. Rao has failed to see that the typical, paragon heroine could *never* have been represented as having *transgressed* the commands of her Lord even in fun, and even in the wildest of dreams. Valmiki has *not* represented Sita like that. Tyagaraja strictly followed Valmiki, and if folk-lore, tradition, and miscellaneous gossip should

be believed against the dictates and demands of reason and rationalism, then, there is no reason why the Jaina-version of *Ramayana* cannot be accepted as final in preference to Valmiki's. The report contains *two* appalling absurdities. *Firstly*, according to Mr. Rao, ... "Rama left Sita alone to seek Lakshmana". There is no such context in the *Ramayana* when Lakshmana playing hide-and-seek disappeared and Rama ran helter-skelter in search of him. The *second* absurdity is more astounding. Mr. Rao repeats a tradition to the effect that "Rama drew a circle round his residence" and Sita was *not* to cross it. I maintain that Rama was a strict *rationalist*, and he would never have policed or protected Sita so badly. You must have heard of a tradition according to which some Tanjore Rulers sprinkled holy-water (Tirtham) and Tulasi-plants or petals as preventive abracadabra to halt the advancing British soldiers. Rama was a rationalist *par excellence*. ("Buddhiman-Neetiman"; terms used by Valmiki) and according to Valmiki Rama drew no such line round the *asrama*, and the question of Sita's crossing it does *not* arise.

Regarding the crucial question vital to Valmiki's art whether Sita transgressed the command of Rama in following him into exile, I suggest Mr. Rao making a careful and devotedly reverent study of the 30th Sarga of *Ayodhya Kanda* in which it is definitely and categorically stated that Rama *did* approve of Sita accompanying him to the forests, not merely, but, commended her decision as befitting an ideal wife. Valmiki puts the matter thus in unsurpassable excellence: "*Anugacchasva-mam-bheeru sahadharma charee-bhava*." *Ayodhya* 30-40). Rama declares "Follow me and be an ideal wife following *Dharma* in co-operative spiritual harmony". Tradition, folk-lore, cock-and-bull-stories that contradict the basic account of Valmiki and that are flatly opposed to reason and rationalism must be summarily rejected. Sita just obeyed her Lord in following him into exile. She did *not* transgress the commands of Rama. That is the truth which is supported by the double-sanction of reason and the language used by Valmiki. The error committed by Mr. Rao and possibly others should not be fathered on poor Tyagaraja. On the basis of reason, Mr. Rao's interpretation of the *sahitya* of the piece must be rejected as wrong, look, stock, and barrel,

(B) Another writer, this time a reviewer. Mr. T. Sundarachary, noticing in the same paper the volume of lectures on Ramayana by the late lamented Rt. Hon. V. S. Srinivasa Sastriar observes that the "Prayopavesa of the monkeys was merely a travesty of that spiritual practice". In ancient Indian classics like the Ramayana, there is no reference to fast as a political weapon familiar in the era of Mahatma Gandhi. The "Prayopavesa" of the Vanaras, prior to their meeting Sampathi was absolutely genuine, sincere, and earnest. Here are two pieces of internal evidence, one corroborating the other. In the opening summary of the chief contents of Ramayana there is reference to the "Prayopavesa" of Vanaras. ("Prayopavesanma-chaiva—1—3—26") On the eve of the advent of Sampathi, there is the second reference. Here is Valmiki's *ipsissima verba*: "Upavi-hitaastu te-sarve-yasmin pragam jirish-thale" (Kishkindha-66 l.). The view that the fasting by the Vanaras was a "travesty" flatly and flagrantly contradicts the text of Ramayana.

Reason and Rationalism likewise support the text. In the peculiar context and concatenation of circumstances, the Vanaras thought that a fast unto death was the only alternative. Sampathi's advent completely transformed the outlook and the situation. Sampathi gave news of tremendous importance. They were quite hopeful of discovering the abode of Sita. Vanaras were certainly more reasonable than modern newspapers and their reviewers. The progressive evolution and development of circumstances commencing with the providential encounter with Sampathi must have confirmed the conviction of Vanaras that life was worth living, and precious life could not be thrown away. Confronted with a terrible future in the absence of news about Sita, with direct and most condign punishment from Sugreewa, as they had long transgressed the time-limit imposed for bringing news about Sita, the *rationalistic* Vanaras were supremely sincere in "Prayopavesa", as such was the only course open to them, and subsequently, the *same reason* dictated to them a different course when Sampathi's advent altered the outlook incredibly in the direction of hilarious optimism. Thus, Valmiki's language, requirements of reason and rationalism, and all attendant circumstances support the view that the "Prayopavesa" of Vanaras, (be it noted they were divine in origin, not to be simply brought under the

convenient label of Darwinism) was perfectly sincere, genuine, and psychologically the only natural course open to them. It was emphatically not a travesty.

From the two instances cited, it would be apparent that research in the sacred classics like the Ramayana should be conducted strictly on the basis of reason and rationalism. Research does not mean uncritical and indiscriminating swallowing of everything conveyed by folklore, tradition, gossip, and irresponsible inventions of imagination. Modern researchers will do well to master the technique of the canons of interpretation laid down by the "Poorva-meemamsa", the *Tatparyalingas*, six in number. They can bear any amount of repetition: Upakrama (beginning of context), Upasamhara (its end), Abhyasa, (repetition that is pragmatic and purposive), Apoorvata, (novelty), Phalam (specific and teleologically to be realised), Artha-vada, (special commendation as in newspaper advertisements) and Upapatthi, (Reason). These stand arranged in ascending order of importance. The sixth, Upapatthi means exactly Reason. Just ask yourself the simple question. Is Rama likely to have drawn a line round the asrama and commanded Sita not to cross it? Is the very apotheosis of reason and intelligence, avatar of Vishnu, likely to have behaved like that? Reason and rationalism can give only one answer.

That must be emphatically in the *negative*. I can only hope that researchers would stand steadfastly by reason, by "Upapatthi". I pray, in conclusion the *Rationalist* would at least occasionally enable me to throw light on the tracts and areas of the classics like Ramayana now enveloped in sinister darkness as the result of the policy of black-out followed by the Daily Newspapers of Madras and of other provinces."

* * *

When Dr. Nagaraja Sarma described Rama as "rationalist par excellence," he found the key to the doors of the *Rationalist*. Rama is the embodiment of India, as John Bull is the embodiment of Great Britain. To traduce Him is ten times more heinous than to traduce Mahatma Gandhi. We are not surprised that Dr. Nagaraja Sarma, a scholar of unusual amount of righteous indignation, is roused to ire by foolish misrepresentations of the traditional hero.

Ed.

The Rationalist.

Monday 6-6-1949.

"MONSTROUS"

When Professor K. T. Shah suggested in the Central Constituent Assembly last week that the members to it from Kashmir should be elected by the Praja Sabha, Pandit Nehru, speaking not as the Prime Minister but as a Kashmiri, directed the following heated attack against him :

" Stating that the proposal was very simple, Pandit Nehru referred to Prof. Shah's amendment and characterised it as "a monstrous proposition." He said, "I have vast admiration for the reputation and learning of Prof. Shah. Nevertheless, I have followed with some surprise not only what he said to-day, but what he has said in regard to Kashmir a number of times. I am also connected with Kashmir in many ways, and in a sense I belong to Kashmir more particularly than any other part of India. I have been connected with the fight for freedom of Kashmir. I know various groups, various parties, and various people from the Maharaja down to the humbler people. I can speak about Kashmir with far greater authority than Prof. Shah. I am speaking not as Prime Minister, but as a Kashmiri.

"It amazed me that Prof. Shah suggested that the Praja Sabha should send representatives to this house. If he knows anything about Kashmir, then he ought to know that there is nothing more bogus than the Praja Sabha. The entire circumstances under which the last election was held were fantastic. It was boycotted by all decent people, and it was held in winter just to avoid people going to

the poll. It was held when the roads were impassable and the passes could not be crossed. Apart from that, when the National Conference of Kashmir, in spite of all their leaders being imprisoned, including Sheikh Abdullah, decided to contest the election, their candidates were arrested. It was clear that they were not allowed to contest. So they decided to boycott it, with the result that the whole national movement of Kashmir boycotted that election. It was an amazingly successful boycott. Of course, people got in, but the percentage of voting was so tremendously small that it was almost negligible and the type of people who went in was the type opposed to the freedom movement who subsequently, when Kashmir adopted the new status, sought help from Pakistan. This is the kind of body, a bogus body, that the Praja Sabha is. As a matter of fact, the body is not there. It is a disembodied spirit. Many of its members are just not traceable. Prof. Shah now comes and tells us to ask the Praja Sabha to send representatives to this House. It is a monstrous proposition."

We wonder whether Mr. Nehru picked up this vocabulary at his supper with Mr. Churchill. We doubt whether the word "monstrous" is parliamentary, and whether anyone except Messrs Nehru and Patel would venture to use it or be permitted to use it in the Constituent Assembly against a fellow-member. And we doubt whether its use even by them is consistent with the dignity of what the public wants to look upon as the nation's august House of Representatives.

Did Mr. Attlee use it in the Commonwealth Premiers' Meetings recently? We think not. Does not Pandit Nehru think that the dignity of India requires that its Prime Minister should not be less urbane, less gracefully understanding and tolerant, than the Prime Minister of Small Britain? Does it help to build up a wholesome Parliamentary tradi-

tion for the guidance of the future to stifle discussion, snub opponents, and silence expression of differing points of view?

And the attack is not against a raw, obstreperous adolescent like Mr. Kamath or Mr. Hanumanthaiya, seeking to publicise his name, but Professor K. T. Shah, or Acharya K. T. Shah, whose standing as an intellectual Indian nationalist cannot be said to be inferior to that of anyone else in the country.

We should remind Mysoreans that Professor Shah was for a time a Mysorean thirty years ago, as a Professor of the Mysore University in the days of its early promise. We recall organising a public meeting in the Town Hall to commemorate Dadabhai Naoroji, and Professor Shah's fiery speech on the occasion was the talk of the evening and for many a day. His contributions on Indian Finance would mark him out as a proper Finance Minister, but we are still at the old American practice of "hiring and firing," in the Finance Ministry.—Ministry-forming in this country is the child's play of putting square pegs in round holes!

Professor Shah, we think, can claim to be nearer Mahatma Gandhi than even Pandit Nebru. In the first place Professor Shah is a Gujarati like Mahatma Gandhi. He looks like Gandhi, unregenerate Gandhi, that is, Gandhi of the Barrister days, before he put on the "strip-tease" act. In fact we think that if the Constituent Assembly Members' Club should dramatise Gandhi's life and put on an amateur show, Mr. Shah would be the aptest choice for the role.

(To be continued).

Editor.

"ALANKARA"

Western scholars have acclaimed Panini's Sanskrit Grammar—he is said to have lived before Buddha,—as "one of the most remarkable literary works that the world has ever seen, and no other country can produce any Gramatical system at all comparable to it, either for originality of plan or analytical subtlety."

With equal truth it is to be said of Sanskrit Poetics or "Alankara Shastra," that it is so rich, so copious, so analytical, that there is nothing to compare with it in English or any other literature, that Aristotle's Poetics is only a hand book compared with the achievements of the intellectuals of Sanskrit.

Dhananjaya's *Dasarupaka*, Vagbhata's *Kavyaanushasana*, Anandavardhana's *Dhwanyaloka*, Jagannatha Pandita's *Rasa-gangadhara*, Appayya Deekshita's *Kutalayanana*, Bhojaraja's *Saraswati kanthabharana*, and *Shringara Prakasa* are such able and such masterly disquisitions on literary beauty, some of them thousand or thousands of years old that one wonders at the backwardness of the so-called forward nations, which as regards the science of literary beauty are like a country-cart with a fluttering lamp compared with a stream-lined motor car with a half-mile head-light.

So far even Kannada literature has had nothing to show either original or in translation on the Art of literary beauty. At long last a small book has emerged with the title "ಅಲಂಕಾರ ಶಾಸ್ತ್ರ". The author is a young scholar, Mr. Kowlagi Sheshacharya, M.A., who has translated an English work on the subject by Mahamahopadhyaya Dr. P. V. Kane, Vice Chancellor of the Bombay University. It traces the beauties of Sanskrit literature from Vedic times, and gives a resume of the theses of Alankara Shastra according to its greatest exponents. To the Sanskrit-knowing it provides interesting reading. Being written in kannada its utility to the kannada reader would have been increased if the Sanskrit quotations exemplifying various kinds of literary beauty had been given their kannada meanings. That thought may be kept in mind for later editions.

The book however is a welcome contribution in the field of kannada letters, and the author deserves commendation.

"ಅಲಂಕಾರ ಶಾಸ್ತ್ರ" By Kowlagi Sheshacharya, M.A.,
Sectavilas Agrahar, Mysore,

Price Rs. 1,

INDIAN STUD-BULLS AT WORK IN AMERICA

American animal breeding experts are using Indian cattle in experiments to develop heat and tick resistant milch breeds, according to an Indian agriculture extension worker who has spent the last 18 months studying animal husbandry in the United States.

Sent by the Bombay Government, for whose Animal Husbandry Department he works, to study and observe animal breeding, nutrition and dairy. In Mr. S. C. Futane received the master of science degree from the Michigan State College last December. Following his academic work, Mr. Futane toured agricultural research and breeding centres in the Carolinas, Texas, Arizona, California, New Mexico and Louisiana.

At the Louisiana State University, Mr. Futane saw experimental work to evolve a heat and tick-resistant breed of milch cattle. The work, still in the initial stages, has been going on for a year. About 80 of the best Jersey cows are being bred to a Sindhi bull imported from India. Another Sindhi bull, used in similar experiments, is at the Beltsville Maryland, Agricultural Station.

In Louisiana, Texas, California and Florida, there are experiments in developing a suitable breed of beef cattle to withstand heat and ticks. Four Indian breeds—Kankrej and Gir breeds from Bombay, and Ongole and Nellore from Madras—are being used in these experiments. Indian cattle have hardiness and are able to stand adverse conditions and utilise forage better than the breeds in America. In places like Texas, cattle are unable to withstand rough ranch conditions and for this reason American cattle experts are seeking to develop a strain which will be able to survive and prosper in that area.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore.

GREEN MOSCOW

City authorities, determined to make Moscow one of the world's greenest capitals, have decided to plant 100,000 more grown trees and 800,000 bushes along the city's main streets during the next few months. Some 800,000 trees and 4,000,000 bushes have been planted in Moscow since 1945.

We think that the Mysore Municipal Councillors would be spending money rightly for once if they all take a study trip to Moscow, and compare what they have done in 12 years with what has been done there in 3 years.

Ed.

MARRIAGE

SRI. M. V. KRISHNASWAMY, B.Sc., B.E., son of Sri M. Venkatakrishnaiah, B.A., LL.B., Advocate, Mysore with SOW. JAYALAKSHMI, daughter of Sri H. Narayana Rao, B.Com., Manager, Bank of Mysore, Ltd., Tiptur, on 8-5-1949 at Tiptur.

ARATHAKSHATA

Marriage of SRI R. BASAVARAJ, B.Sc. Hons., son of Sri P. N. Subbarayappa, B.A., LL.B., with SOW. LEELAVATHY, daughter of Sri M. Shivanna, Bangalore, on 5-5-1949 at Co-operator's Home, Mysore.

UPANAYANAM

CPI. SUNDARARAJIENGAR, son of Sri H. T. Krishniengar, of Messrs V. R. Brothers. on 6-5-1949, at Devamba Agrahar, Mysore.

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಗಾಯತ್ರಿ ಕಾವ್ಯಾಯುಷ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

ENGLAND TODAY

(Continued from last issue.)

The University will never renounce its authority. The young lord, the son of the Welsh miner and the coloured Jamaican student may stand elbow to elbow in the halls of Oxford, but they are all aristocrats as a result and the leaders of tomorrow. They are treated as such. A uniformed servant still carries a tray with the mail for each and every one of them.

In the delicate art of forming men, in the art of which England is so proud and jealous, levelling from the top has prevailed.

This coherent disciplined country is ambitious for social justice and liberty, and represents the ideal image which we ourselves like to paint of France.

REGULATED LIFE

The spectacle of Britain dazzles us and tends sometimes, perhaps, to frighten us: London where all life stops at 10 o'clock: London overwhelmed with regulations, rules and discipline—outwardly black, morose, sinister, but with the dawn of a happy future in its greyness.

The English food restrictions are hard for French stomachs; yet stability of prices and confidence in the currency touch us with the pangs of remorse.

It seems surprising that a country which was so great in the struggle and in the victory should make such sacrifices.

We can see this nation's faults. It is slow, rigid, meddling—which may give us patience to support our own faults. Yet Britain is teaching us, and all the world, a virtue which is elsewhere shrivelling and disappearing. This virtue is civisme (civic conscience). This civisme is not, however, the same sort of blind obedience, enslavement of body and soul to an all powerful State, which has provoked the most extraordinary sacrifices and the most revolting crimes of our time.

It is a humble daily virtue, compounded of silence, modesty and decency. It is the pride of the man who is really free; the core of the democratic spirit. Everywhere else the individual and the state play hide-and-seek, but when the law becomes compulsion the Englishman sees it as the mark of his own sovereignty. He obeys. He does

it without particular enthusiasm, but without dejection, with simplicity. The worst thing about this admirable virtue is that it is contagious.

A French friend told me in London: "At the beginning, when the bus conductor forgot to ask me for my fare, or was unable to do so, I had a feeling of elation on reaching the pavement, I had escaped from the common rule. I had got away with something. A little whiff of pride rose in me. To-day I should feel embarrassed, abandoned, unhappy. I must do the same as my neighbours in this country: I must give my fare to the man next to me so that he can pay it when I alight."

It is the same in every aspect of British life. Once a rule is drawn up it becomes a point of honour to conform to it. Every law and every rule binds the citizen to promote it; to obey is to respect the contract.

The whole of Britain's civic morality rests upon this noble foundation. One does not joke with honour. It is the most delicate, the most fragile of all feelings.

A few months ago a famous professor, a member of the BBC's Brains Trust. (C.E.M. Joad) was fined for using a railway ticket for a journey longer than the one he had paid for. In France, the affair would have gone no further than the limits of the railway station. Perhaps, if publicity had been given, made the subject of some jokes by the professor's pupils. Not so in London. It was widely publicised and commented upon.

This civisme exists also in politics. During a discussion on nationalisation in the House of Commons the Conservatives defended their position stoutly. Their cold rage, however, stopped short of an explosion.

I said to an English friend: "All your great landowners surely put up a stiff resistance to Socialist measures. Never has a ruling class let itself be dispossessed with a smile."

"Admittedly," he replied, "they protest and are probably furious but they bow. The law holds for us a sacred definite character. When the Government has made a decision there is nothing to add, save some articles, speeches, books."

"But," I argued, "you seem to make saints of your opponents."

"Not at all," he said, "We recognise that the Party in power has persuaded the country that great reforms are urgently necessary." J. L.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ, ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ. ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದರಿಂದ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ-ಬಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಕನಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವೆನಿಸುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samjukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ನ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ಭವರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾನ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ, ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದಲೂ ಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೊಬ್ಬರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜಿಲೆ ೦-೦-೦

“ ಕಾರ್ನಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೦-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯ ಪ್ರಸಿದ್ಧ ನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವೆಂಥೆಂದರೆ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಕಟನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ನಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಜಿಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S

Asst. Editor: G. S. JOSYER, M.A.

Vol IX No. 39]

Monday 13—6—1949

[PRICE 0—1—6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S, nicely got up, indispensable for all libraries.

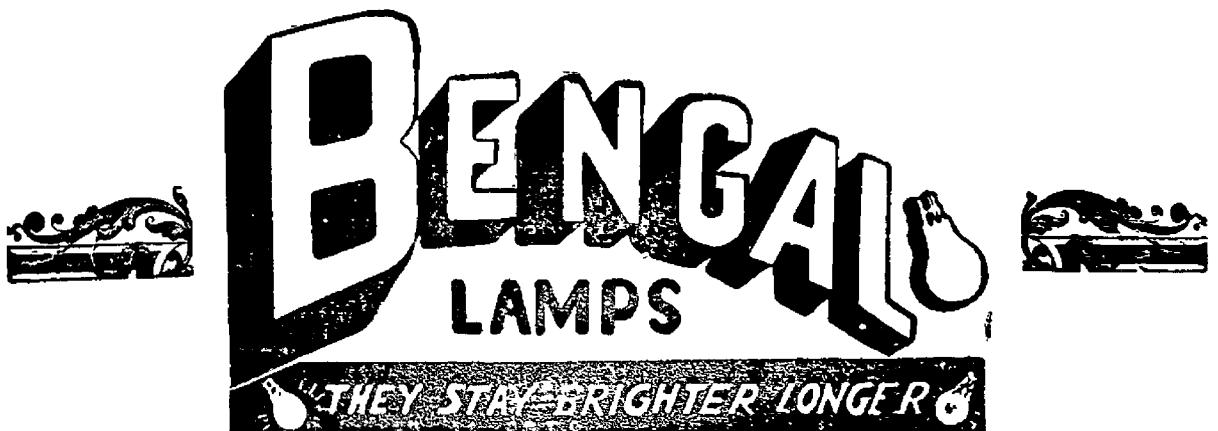
Price Rs. 5—0—0.

For Copies Apply to:

R. TIRUNARANA IYENGAR, B.A.,

Rtd. Assistant Commissioner,

Vanivilas Mohalla, Mysore.



LIMITED OBEDIENCE TO GOVERNMENT

Walter Longstrath, Philadelphia Quaker and prominent attorney notified the Bureau of Internal Revenue in September 1948 that he was refusing to pay 34.6 per cent of his 1918 tax because that amount was "used for preparation for war." He wrote: "True patriotism requires a citizen to protest as strongly as he can peaceably, when his country adopts a course that is leading to degradation and destruction. . . . In the Nuremberg trials, the United States maintained the principle that a citizen of Germany should refuse to obey his Government when his Government ordered him to do an evil act. That principle is equally valid for the citizens of the U.S. including myself."

Ralph Templin, Methodist minister and former missionary to India, was active in support of the Gandhian non-violent movement for independence. He is now Professor of Sociology at Wilberforce University. Mr. Templin contends that the major activities of the U.S. Federal Government are military and imperialistic, and that he is in conscience bound to withdraw support from these activities in whatever ways are open to him.

ENVOYS

The King has made a gracious gesture in sparing some of his pictures to brighten certain of our Embassies and Legations abroad. The furnishings and plenishings of these bits of Britain in foreign lands are controlled by the Ministry of Works, which supplies no paintings or other works of art except a portrait of His Majesty. If the Ambassador or Minister has artistic tastes he must provide anything of the kind himself.

Mr. George Tomlinson, the Minister of Works, adopts the slogan of the modern landlady: "No linen," for sheets, blankets and coverlets, as well as table linen are not part of the official outfittings. Our envoys take their own clocks with them, also any ornaments they may need to adorn their temporary home. Glass, china and cutlery must also be provided by our representatives, for the Ministry finds only such things as chairs, tables, bedsteads, says a British report. But Indian envoys are bothered with no such economy.

Ed.

QUALITY PRODUCTS:

Mysore Sandal Soap

Cleanse and beautify!

Recommended for use on the most sensitive skins.

Mysore Silks

Real Oriental Silk—

in art shades and several qualities.

Mysore Sandalwood Oil

has won world-wide reputation

for its purity and fragrance.

MYSORE MAKES MANY PRODUCTS BUT ONLY THE BEST OF EACH.

GOD EXISTS

REASON NUMBER ONE

First: By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence.

Suppose you put ten pennies, marked from one to ten, into your pocket and give them a good shuffle. Now try to take them in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one to ten; of drawing one and two in succession, one to 100; of drawing one, two and three in succession, one in a thousand, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one chance in ten billion.

By the same reasoning, so many exacting conditions are necessary for life on the earth that they could not possibly exist in proper relationship by chance. The earth rotates on its axis one thousand miles an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would then burn up our vegetation each long day, while in the long night any surviving sprout would freeze.

Again, the sun, source of our life, has a surface temperature of 12,000 degrees fahrenheit, and our earth is just far enough away so that this "eternal fire" warms us just enough and not too much! If the sun gave off only one half its present radiation, we would freeze, and if it gave half as much more, we would roast.

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if it had not been so tilted, vapors from the ocean would move north and south, piling up for us continents of ice. If our moon was, say, only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged; even the mountains would soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few feet deeper, carbon-dioxide and oxygen would have been absorbed, and no vegetable life could exist. Or if our atmosphere had been much thinner, some of the meteors, now burned in space by the millions every day, would be striking all parts of the earth, setting fires everywhere.

Because of these and a host of other examples, there is not one chance in millions that life on our planet is an accident. Scientist.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL B.,

Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes:—

"It is not a mere supplement containing a collection of cases bringing the book up-to-date, but it is as clear, concise, and adequate survey of Hindu Law both in British India and Mysore during the four years since the publication of the main volume."

Price Rs. 5-0-0.

Coronation Press,

Near Chamaraja Road, MYSORE.

The Rationalist.

Monday 13-6-1949.

"MONSTROUS"

II

"I can speak about Kashmir with far greater authority than Professor Shah. I am speaking, not as Prime Minister, but as a Kashmiri," says Pandit Nehru.

Both as Prime Minister and as a Kashmiri, Pandit Nehru has been exercising a great deal of authority in regard to Kashmir. It would be better for India, and possibly for Kashmir, if he exercised his authority a little less. His attitude should be that of a General who directs a campaign with aloof and placid forethought, and not to plunge into the thick of the fray with Victoria Cross recklessness.

It would be too individualistic, for him to consider the problem of Kashmir as a Kashmiri and proceed to solve it as the Prime Minister of India. The latter role should not be subordinated to the former.

He is the head of the State, and the people are its body. The head should not move too far in advance of the body. It must take it with it.

Again, if a Kashmiri is alone competent to speak with authority about Kashmir, only a Barodawala can speak with authority about Baroda, only a Hyderabadite about Hyderabad, Mysorean about Mysore, Travancorean about Travancore and Cochin. Has Pandit Nehru himself or his colleagues heard or headed the voices of all these? Does a Kashmiri, as such, come from a higher plane than men of other States?

If a Member of the Constituent Assembly cannot speak his mind, if an organ of the Press cannot present a reasoned criticism, if public bodies and the members of the public, in whom political sovereignty is supposed to vest, are dismissed as ignorant, vulgar and contemptible, and if even party members cannot disagree but are party-whipped into unquestioning concurrence, then it is time to order a coffin for such a democracy.

The suggestion of Professor Shah that the Kashmir representatives should be elected by the Praja Sabha or the State Representative Assembly, was in accordance with the insistent demand of the Congress party and the procedure adopted in all other States. That suggestion cannot be amazing. That the very leaders of the Congress party should advocate the contrary in the case of Kashmir was, to all appearances, an instance of the amazing inconsistencies of politicians. Professor Shah felt as most other innocent people felt.

Pandit Nehru condemns the Praja Sabha in unmeasured words. "If he knows anything about Kashmir, then he ought to know that there is nothing more bogus than the Praja Sabha. The entire circumstances under which the last election were held were fantastic. It was boycotted by all decent people, and it was held in winter just to avoid people going to the poll.—National Conference candidates were arrested.—Of course people got in, but the percentage of voting was so tremendously small that it was almost negligible, etc."

"Tremendously small" is a new literary phrase. But as it comes from a high source, we need not go into its artistic merit.

Judged by the tests by which the Praja Sabha is condemned by Pandit Nehru, we wonder whether there is one Assembly in any

State or Province since the Congress party began to domineer the elections, which cannot be termed bogus in greater or smaller measure. What is the percentage of voting at the last or previous elections, in Mysore, or Madras, or U.P., or India as a whole? Is it not "tremendously small". Was there any pretence of a free election, with free candidature, and free voting? Did not all decent people boycott them for one reason or another?

Pandit Nehru may not care for our assurance on those points, even with regard to Mysore. But then he would be labouring under the same mis-conceptions as he attributes to Professor Shah.

Our point in making these observations is that Pandit Nehru's position in the Cabinet, with practically unfettered sway, gives weight and a load to his attacks and condemnations of persons or views, that effectively silence independent thinking in the Assemblies. The recent change in the Constitution Bill clause about Governors from election to nomination, brought out the admission that his original standpoint was not correct.

No public man should assume infallibility. If he does, in public matters, it would make things very dictatorial. As it is, the public are not impressed by the standard of discussion and political wisdom in the Constituent and Legislative Assembly. If even that should be snubbed down or frightened away, the Constituent Assembly would be a name, and it would amount to legislation by ordinance. Pandit Nehru, author of "The Glimpses of History", may permit us to give him the following glimpse of history:

"On April 20, 1653, Cromwell entered the House of Commons, containing about 50 members, and sat in an ordinary place. After taking part in the debate, he began telling the members of their injustice, delays of justice, self-interest, and other faults, until, stamp-

ing with his foot, he exclaimed, "You shall now give place to better men!" "You are no Parliament! I say you are no Parliament!" Having called in 20 or 30 musketeers, he turned out the members with, "In the name of God go!"

"History recalls with a shudder," says Carlyle "that my Lord General, lifting the sacred mace itself, said, 'What shall we do with this bauble? Take it away!' Calling Sir Harry Vane by name, Cromwell told him that he might have prevented this; but that he was a juggler, and had not common honesty. 'The Lord deliver me from thee, Sir Henry Vane!' All being gone out, the door of the House was locked. The Rump Parliament had gone its ways. 'They went,' says Carlyle, 'very softly—softly as a dream, say all witnesses. 'We did not hear a dog bark at their going!' asserts my Lord General, elsewhere."

Justice to Cromwell requires that we add that he exclaimed after the incident, "I have sought the Lord night and day, that He would rather slay me rather than put me upon the doing of this work!"

Editor.

MARRIAGE

SOW. LEELAVATHI, daughter of late Dharmaratnakara C. Perumal Chetty, with CHI. T. P. DIWAKAR son of M.R.Ry. T. N. Ponnurangam Chetti, on 8-6-49 at "Shantivilas," Nazarbada, Mysore.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

VYSHINSKY, SOVIET FOREIGN MINISTER

"Andrei Y. Vystinsky has been a rebel and incendiary orator since his early teens. Born in Odessa in 1883 of well-to-do middle-class parents, he became a brilliant law student at Kiev University. He early became active in the student revolutionary movement in southern Russia.

After graduation, he started a promising legal career, but soon dropped it for all-out revolutionary activity. Wounded in the 1905 revolt, he was arrested and served a year in jail. Later, he became familiar with the inside of Czarist prisons and the cold wastes of Siberian prison camps.

Glib, crafty Vyshinsky somehow talked the Czar's police into taking the "heat" off him. He became an outstanding, honoured criminal lawyer. But he never really dropped his subversive work, and when the Red revolution broke in 1917, he fought at the barricades.

After the Soviet regime was established, he again proved his agility in twisting by joining the victorious Bolsheviks, whom he, as a right-wing communist, had opposed. He did their legal chores, and his court-room skill took him rapidly to the top in Soviet jurisprudence.

Climax of his legal career came in 1936, 1937 and 1938 when, as State Public Prosecutor in the famous "purge" trials, his remorseless condemnation of the defendants sent many old revolutionary comrades of Lenin, Stalin and himself to death or Siberia. Astute enough to ally himself with Stalin when the latter was grabbing power, Vyshinsky rose rapidly in Soviet inner councils. He did diplomatic work in Eastern Europe and from there his activities in world affairs widened until, in 1940,

he became second only to Soviet Foreign Minister, Molotov.

He became known as Stalin's hatchet man. When someone was needed to kick out Roumania's post-war government and install hard-boiled Anna Pauker in the driver's seat, it was characteristic that Vyshinsky got the job—and did it with neatness.

Though a diplomat in name, he remains a table-pounding prosecutor. As chief Soviet delegate to the UN, his redfaced, acid-tongued attacks against the Anglo-American "war-mongers" made him the personification of the breach between the East and West."

VAIN TELEGRAM

Dr. P. N. Bhanjee has, in a telegram, invited the attention of India's Prime Minister and the Central Government to the continued deterioration in the economic situation in India as a result of the lack of foresight and a policy of drift and complacency, and urged the immediate constitution of an Economic Advisory Council of official and non-official economic experts to keep a watch over all economic affairs.

He says: "India's account in the International Monetary Fund has already been overdrawn. Her sterling balances which should be reserved only for economic reconstruction, are being frittered away for ordinary purposes. Her foreign trade policy is wrongly directed and requires careful modification in view of the country's needs. The prices of essential goods like food and cloth are extremely high in spite of the Government's repeated statements."

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6—0—0 each.

**The Manager,
"Rationalist", Mysore,**

FOREIGN TRADE

India's Commerce Minister, Mr. K. C. Neogy today sought the advice of the Export Advisory Council in putting an end to "recklessness, rapacity and dishonesty" in the handling of foreign trade that "has been sabotaging the country's interests."

Addressing the fourth meeting of the Council, the Minister referred to serious complaints from abroad of dishonest practices which have affected the quality of our exports, and said, "In certain countries these practices are taken openly to reflect India's national character. It would be an evil day if a mentality appropriate to the gambling den were allowed to dominate any section of those who handle the foreign trade of India."

The Minister said that besides unsatisfactory quality, other factors operating against expansion of exports were higher domestic demand and prevalence of high prices.

"The time has now come when we should deliberately assist the gravitation of commodities from internal consumption to exports by positive measures calculated to reduce domestic consumption at least temporarily," he said.

Announcing Government's decision to remove the export duty on cloth, the Minister said that the removal of the duty only made the task of keeping prices and profits within check a matter of urgency and this question was under the active consideration of Government.

Mr. Neogy said that so far as Government were concerned their emphasis would be on promotion of exports as distinct from a mere control of exports. It was Government's intention to remove export control wherever possible and pursue a liberal policy where licensing continued to be necessary.

The Minister declared, "The task before us today is one of far greater difficulty than in the past, and greater efforts and sacrifices will be necessary if we are to put our foreign trade on a sound financial footing. While we may look forward to some relief in years to come on account of diminished imports of foodgrains, in the

immediate future the stimulation of exports has become a matter of vital importance."

The purport of Mr. K. C. Neogy's rigmarole is that the "common man" whose prosperity he and his worthy colleagues are supposed to work for should be reduced to greater and greater want, and that Indian goods should be sent out for the people of other countries. His and his colleagues' duty is to provide the people of India with more and better food and clothing. That duty is ignored and on the contrary they are bent upon reducing the much abused "Common Man" to poorer food and lesser clothing. If this is how they misuse their power, even God cannot have mercy on them! Ed.

RUSSIANS LEARN ENGLISH

Soviet soldiers, sailors and factory workers are among tens of thousands of adults in the Soviet Union who are learning English and other foreign languages. In addition, millions of school children learn English, French and German.

One consideration is the constant drive to catch up and surpass the achievements of foreign science technology. Not all important reference books in English, German and other languages have yet been translated into Russian.

The Soviet naval paper "Red Fleet" stressed this in an article urging naval officers to study foreign languages and stressing that even the best translation cannot replace the original.

At Sevastopol Officers' Club regular English language evenings, at which stories and poetry are read in English and the officers make short speeches, are held for Black Sea Fleet officers.

In the schools of the R.S.F.R.S. (Russia proper), the Ukraine and some other Soviet Republics, teaching of one foreign language is compulsory from the third grade (age nine) on. The language is either English, French, or German (occasionally Spanish), in roughly that priority. A 14-year-old child has three foreign languages in the seventh to tenth grades (age 15 to 18).

Apart from numerous foreign language institutes in Moscow, Leningrad and other main cities, 80,000 students are reported to be taking foreign language correspondence courses in Moscow alone.

Many factories and large undertakings have their own language study circles, some of which perform foreign language plays.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ. ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಆರಿತ್ರಿಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವವೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಕಬ್ಬಿಗಳು ಪೂರ್ಣ ಖಚಿತವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಸಾರ ”

ಪ್ರೀತಿದ್ವೈಪರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹಡೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಸಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಬೆಲೆ ೦-೧೨-೦

“ ಕಾರ್ನೆಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಕಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆ ಮತ್ತು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವ್ಯಾಪಕವಾದ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಕಾಶನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಹುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M. 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S

Asst. Editor: G. S. JOSYER, M.A.

VOL IX No. 40]

Monday 20—6—1949

[PRICE 0—1—6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5—0—0.

For Copies Apply to:

R. TIRUNARANA IYENGAR, B.A.,

Rtd. Assistant Commissioner,

Vanivilas Mohalla, Mysore.



SOME TIPS TO LONG LIFE

IF YOU WANT TO LIVE LONG

Eight Japanese centenarians, the eldest 109, gave their reasons for longevity to a Tokyo newspaper recently. They all contained one piece of advice guaranteed to gladden food-short Japanese: "Don't eat too much."

The senior, 109-year old Seizoburo Kitaoka, a fisherman from Takamatsu; Shikoku, was 13 years old when Commodore Perry came to Japan, but doesn't recall the event. In fact, Kitaoka told the Mainichi, he didn't know how old he was until a check with the town records showed that he was born in 1840.

One-hundred-and-one-year-old Yoshizo Nakshiro gets up at six in the morning and retires at eight at night. His formula for long life: "To keep the stomach no more than 80 per cent full, to pat the skin around the navel 50 or 60 times when in bed at night, and not to lead a disorderly life."

Mrs. Kamo Kurusu has also lived 101 years, all of them in Hiroshima. She claims she never spent a sick day abed—not even the one when the atom bomb fell. She gives "temple visiting and smoking" as her two long-life-giving hobbies, and says she expects to live "20 or 30 years more."

Mrs. Toki Hashimoto, a comparative youngster just turned 100, says she takes a teaspoonful of sugar whenever she can get it and sleeps naked, two reasons, according to her family, that she has lived so long.

The rest merely caution against over-eating, easy advice to follow these days in Japan.

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಗಾಯತ್ರಿ ಸಮಾಧಾನ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

GOD EXISTS

REASON NUMBER TWO

The resourcefulness of life to accomplish its purpose is a manifestation of all-pervading Intelligence.

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force; a growing root will crack a rock. Life has conquered water, land and air, mastering the elements, compelling them to dissolve and reform their combinations.

Life, the sculptor, shapes all living things; an artist, it designs every leaf of every tree, and colors every flower. Life is a musician and has taught each bird to sing its love songs, the insects to call each other in the music of their multitudinous sounds. Life is a sublime chemist, giving taste to fruits and spices, and perfume to the rose, changing water and carbonic acid into sugar and wood, and, in so doing, releasing oxygen that animals may have the breath of life.

Behold an almost invisible drop of protoplasm, transparent, jellylike, capable of motion, drawing energy from the sun. This single cell, this transparent mistlike droplet, holds within itself the germ of life, and has the power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life came from it. Nature did not create life; fire-blistered rocks and a saltless sea could not meet the necessary requirements.

Who, then, has put it here?

A. Scientist.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore.

SUCCESSFUL FARMING

Mr. Arthur D. Martin, of Paglesham, Essex, farmer and landowner, has given his 1,000 acres, worth £60,000, to the nation. He has attached no restrictions nor conditions to his gift, but hopes that the Government will so use and operate the land that it will become a centre for training men in farming and provide permanent work for many.

The Ministry of Agriculture has accepted the gift for the nation.

Mr. Martin is the son of a plasterer and the fourth child in a family of eight. He worked for his father for sixpence a week before he became a plasterer, when his father went into building.

"In a few years I saved £3," he said. "I took a plot of land and paid for it all some years later. My father built me a house when I was 23. I sold that at a profit and started as a builder myself at Westcliff-on-Sea. I was successful, and I turned to farming because there my interest really lay. For nearly 20 years I have owned these 100 acres, and on them I have proved that farmers can produce food for the people—corn, meat, roots, and vegetables.

"I employ 26 men and 18 women, and one of my greatest joys has been working hard with them, showing that I do not ask them to do anything that I wouldn't do myself."

STARTING LOW AND RISING HIGH

A boy who left school to deliver milk and later worked as a road sweeper is now an undergraduate at Oxford.

The success story is that of 26-year-old John Boyles, who left school at 14, worked as a butcher's boy and then, like his father, as a corporation road sweeper, but studied and read in his spare time and went to evening classes. Invalidated out of the Army in 1944, he resumed his studies, reading Shakespeare and Keats after his daytime job of sweeping Oxford's streets.

Two years ago he won his first scholarship, against 200 other candidates, to Ruskin College, the Oxford trade College. During the vacation he earned money to keep himself going by doing odd jobs—gardening and delivering letters as a temporary postman. Last December he sat with 400 others from all parts of the country for a scholarship to Wadham College, Oxford, and passed.

When he leaves Oxford, John Boyles plans to become an adult education lecturer—and write novels in his spare time.

QUALITY PRODUCTS:

Mysore Sandal Soap

Cleanse and beautify!

Recommended for use on the most sensitive skins.

Mysore Silks

Real Oriental Silk—

in art shades and several qualities.

Mysore Sandalwood Oil

has won world-wide reputation

for its purity and fragrance.

MYSORE MAKES MANY PRODUCTS BUT ONLY THE BEST OF EACH.

The Rationalist.

Monday 20-6-1949.

A GREAT SOUL

In the latter half of the 19th century Bengal brought forth several shining personalities, who rose to high eminence in public life, and whose names are cherished by their country-men: Ram Mohan Roy, Keshub Chandra Sen, Ramakrishna Paramahansa, Vivekananda, Rabindranath Tagore, Surendranath Banerji, Bepin Chandra Pal, Arabindo Ghosh, Bankim Chandra Chatterji, Lord Sinha, Rash Behari Ghosh, Ashutosh Mukerji, J. C. Bose, P. C. Roy, Chitta Ranjan Das, Sarojini and Toru Dutt.

These were men of ability who achieved success, prosperity, fame. But there was another, of the same calibre as any of these, and a nature of sterling purity, whose path, as Fate would have it, was not strewn with flowers but with thorns, Brahmabandhu Upadhyay.

Born in the same year as Rabindranath Tagore, 1861, he was a friend of Vivekananda, and associate of Rabindranath Tagore, philosophical like Vivekananda, spiritual like Rabindranath Tagore, and more intense than both. He was a soul in search of truth, and starting together with Vivekananda in its search, he veered towards Keshub Chandra Sen and Brahmoism, while Vivekananda found his goal in Ramakrishna and his Vedantism. From Brahmoism Brahmabandhu Upadhyay passed on to Roman

Catholicism, and later became a Roman Catholic Advaitin. and then in the last three years of his rather short life, a true-blue, blazing hot, prefervid patriot, rousing his countrymen against the galling yoke of British imperialism on two fronts, in Bengali and English, in Bengali for the masses through the columns of *Sandhya*, and in English through the white-hot sheets of *Bande Mataram*. His co-adjutors in the latter were Bepin Chandra Pal and Arabindo Ghosh. He fought with foemen worthy of his steel, he mated with compeers worthy of his calibre.

Born in 1861 in Khanyan near Calcutta, as the son of Bhavani Charan Banerji, he came under the influence of his uncle, Rev. Kali Charan Banerji. At school he was easily the first, and at home he took pleasure in Sanskrit. The *Ramayana* and *Mahabharata* were his favourites, and when he was only thirteen years old he claimed to have read the first thirteen times, and the second seven times!

At fifteen he heard Surendranath Banerjee and was stirred by his lectures. "But I felt that the salvation of my country was not to be achieved in the company of Surendranath Banerji," he says. He visited Ananda Mohan Bose. "He did not know me, but because he was a great friend of my uncle, Kali Charan Banerji, he was kind enough to open his heart to me. I plucked up courage to tell him abruptly, 'Not with pen, but the sword'. I meant that the pen was of no use to us. It was the sword that must be flashed in order to save India. Bose, later president of the Congress, tried very gently, to make me understand that mankind were no longer barbarians, that they had reached a very high peak of civilisation, that the English especially were the apostles of liberty. Consequently constitutional agitation was quite enough." Brahmabandhu left him with impatience.

"The Blade," life and work of Brahmabandhu Upadhyay, by Animananda, published by Messrs. Roy & Son, 79/25 D Lower Circular Road, Calcutta.

Rs. 4.

Surendranath would often ask during his lectures, "Who among you will be a Mazzini, a Garibaldi?" And they would all clap enthusiastically and cry "All! All!" "My mind was so entirely absorbed by this idea," he writes, "that I resolved I should never marry, never pass my University Examinations; I would liberate India at the risk of my life!"

The bubbling martial spirit within him impelled him to seek to join the army at Gwalior. That, however, did not happen.

In 1880 he met Naren Dutt, later Swamy Vivekananda. The acquaintance grew into warm friendship. Both were fond of exercises, Vivekananda with the lathi, and Brahmabandhu of wrestling. "Both had imbibed the rationalistic and agnostic spirit of the times, imbedded in a deep religious spirit. Vivekananda had a sweet singing voice, and Bhavani an enthusiastic and amiable disposition. The two friends would often get up festivals and picnics in a suburban garden called the "Hermitage." Here they would have musical fiestas and animated discussions on a world of things, religious, social, political, and philosophical.

(To be continued). *Editor.*

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	" 25 "
Quarter Page ...	" 15 "

Contract Rates on application.

The Manager.

"RATIONALIST"

Chamaraja Road, Mysore.

A SUCCESSFUL BANK

The eleventh Annual General Meeting of the Mandayam Banking and Insurance Company, Ltd., Mysore, was held on the 12th instant, under the Chairmanship of Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner. Mr. G. R. Josyer, M.A., (Hons.), F.R.E.S., the Managing Director, presented the Report of Directors and Audited Balance Sheet, which were passed unanimously. After making adequate provision for Reserve Fund, Bad Debt's Fund, Dividend Equalisation Fund and depreciation, dividend was declared at 15% for the 4th year in succession. Messrs. R. Tirunarana Iyengar, B.A., Chairman, G. R. Josyer, M.A., F.R.E.S., Managing Director, M. J. Sampathkumaracharya B.A., C.E., Rtd. Engineer, M. Venkata Krishnaiya, B.A., LL.B., Advocate, N. Venkatachar, Asst. Auditor, R. A. Sampathkumarachar, B.A., Rtd. Inspector of schools, were elected Directors, and Mr. H. N. Ananthapadmanabha Rao, B.A., Certified Auditor, as Auditor for 1949.

MARRIAGE

SOW. RADHA, daughter of Sri M. N. Anandalwar, Rtd. Snr. Asst. Commissioner, with CHI. M. C. ALASINGRACHAR, son of Sri M. C. Manavaliengar, on 20-6-49 at Malleswaram, Bangalore.

Sri H. K. SUBRAHMANYAM, B.Sc., son of Sri H. S. Krishna Rao, B.E., with SOW. LALITHA, daughter of Sri T. Manjanath Iyer, B.A., Chikmagalur, on 20-6-49 at "Yadugiri," Vanivilas Road, Mysore.

M. K. TIRUNARAYANAN, son of Sri M. K. Anandalwar, Landlord, with SOW. PADMA, daughter of Sri M. C. Tirunarana Iyengar, on 20-6-49 at Dewan's Road, Mysore.

UPANAYANAM

CHI. J. S. NARASIMHAN, son of Sri J. N. Krishniengar, M.A., Asst. Librarian, University, Mysore, on 20-6-49 at Deviramba Agrahar, Mysore.

AYURVEDA AND WORTHLESS COMMITTEES



Since a long time this question is under consideration. The Central and Provincial Governments have formed a good number of Committees, such as, 1. Oosman Committee 2. Bhoré Committee 3. Ambale Subrahmanya Iyyar Committee 4. Narayanswamy Naidu Committee, Mysore 5. Narayanaswamy Naidu Committee, Madras, 6. Chandrasekhariah Committee 7. Bombay Committee and 8. Chopra Committee and the like. Most of these Committees have issued questionnaires. Most of the Vaidyas have been called for to give witness. Many Committees had arranged all-India tours, to witness the Ayurvedic institutions and to interview most of the Vaidyas. Finally these Committees have left valuable, permanent records of the answers of the most of the Vaidyas of India. Such huge volumes are available with all possible information that could be got from the Vaidyas. In spite of all this, another questionnaire is issued from the Bombay Committee on Research in Ayurveda, appointed on 29th March 1949. This again has twenty compound questions to answer. Does not this issue seem to cry shame upon the previous Committees and their records? Why again was such a need felt? Does not this issue make one feel that these Committees cannot go further than issuing questionnaires; do not seem to understand previous records; feel disabled to sketch out independently a scheme of work? Yet, people thought that eminent doctors are at the head of some of the Committees and would solve the problem. But, yet it remains unsolved.

Reasons for this seem to me to be as follow: All these Committees are formed not by Ayurvedins. They are formed by laymen as Chairmen who either directly or indirectly feel that Ayurveda is inefficient and needs to be supported by Allopathy; and that to revive Ayurveda in its pure form is dangerous to the nation. People may think that eminent doctors are at the head of some Committees. But I like to stress upon the public and Government they are in no way better than laymen and even worse, speaking from the standpoint of Ayurveda, because some of them have misused these opportunities. They instead of giving the witnesses freedom to say what they

really wanted to say, have tried to din to their brains their superiority to Vaidyas. Yet I am bound to recognise their intelligence, qualification, knowledge and experience. They are great men in the field of allopathy. But sorry to state that they are not frank in their opinion. They hesitate to tell the Government and public that in spite of the science having advanced in leaps and bounds today, yet it is not capable of erasing the statements, viz., "our ignorance is profound" and "the truth of today is the falsehood of tomorrow!" Yet they have the nerve to maintain that allopathy must help to save Ayurveda, and synthesis is the goal. Besides, though they have failed to understand what to do, as it is made clear by the new questionnaire from Bombay Research Committee, they do not like to rightly advise the Government, that "it is better to entrust the work to Ayurvedists."

Besides, if such eminent brains only think of forming a mother-institute to enlighten Indians on the latest developments of science and prevent Indian allopaths running to foreign lands again and again to bring with them a bit of new knowledge, I think their energy, time and knowledge is rightly spent. Real, honest and substantial service is done to profession and public which is really needed today than to waste their time and energy in other fields which they are ignorant of. Such encroachment, if desired, will recall to one's mind the story of the "dog in the manger!"

Further, to think of Research and synthesis is now a hasty move, that too on western lines. Though we have a fancy for that, we are impressed about facilities ready to enlighten us regarding definite actions of drugs; their standardisation, dosage etc are done with stringent acid tests before the drugs are placed in market and general profession, in fully equipped laboratories, and feel that doctors who use allopathic drugs have such definite knowledge and full facilities to use a drug. Yet this seems to be not so true. The drug penicillin is let loose to all parts of the world, without any definite knowledge of its action, dosage and bad after effect. The profession indiscriminately push this drug into the human structure, without having equipment to rightly use it. Hence are we not right to first think of steps to prepare the ground work, know what is already on hand in Ayurvedic literature, give full opportunities for people who know it and its appli-

ation to utilise it to relieve the suffering. Thus to know what are the shortcomings; make this field more attractive by promising better prospects for good number of intelligent brains to enter this field. This I hope will clear the misconceptions, and helps one to know what parts of the field need research. Not only that, it helps in how to proceed and what to aim. After which alone one would be able to know whether the structure of Ayurveda is in need of foreign transplantations. Granting such a need is felt, one can know which to transplant, where, how and when. If these are ignored and hurried steps are taken, the very transplantations may turn malignant tumours on Ayurveda.

Finally, if it is agreed that at present, ground work is the first to be thought of, I would like to suggest the following immediate steps to be taken.

1. Formation of a separate independent department of Ayurveda, to control, supervise and bring to a uniform working condition, of all the existing Ayurvedic institutions.

2. Grant Vaidyas full facilities to practise and social and official status equal to that of an allopath.

3. Open more in-patient wards, wherever possible.

4. Form a recognition Board of Ayurveda, to recognise worthy practitioners, and the Government to accept their recommendations for the present.

5. Insist Ayurvedic teaching institutions to have solely Ayurvedic Syllabus; with full scope to impart theoretical and practical knowledge in all its branches, without embarrassing it with allopathy, having the medium of instruction in the local Vernacular.

6. To open such institutions at least one for each Province.

7. Promise better prospects for the students so that intelligent students are attracted in good number to take to this study.

8. Remove all disgraceful and superfluous bans for the practice of Ayurveda.

These steps help one to know the real ability of Ayurvedists in a reasonable time. Then if needs arise such things as "research" and "synthesis" could be thought of, could be affected too, since there will be a good number of eminent scholars to shoulder such a responsibility. Without these, all efforts, I think, will end in a wild goose chase or end in dangerous issues.

N. S. SUBRAHMANYA SASTRY,

Ayurveda Vidwan.

Kolar Gold Field

STANDARD OF LIVING

INDUSTRY today is suffering from the race between prices and wages. On the Kolar Gold Field, payments and concessions in kind have, in consequence, increased from Rs. 80,60,362 for 25,222 employees in 1939, to Rs. 1,62,32,165 spread over 22,802 in 1948. Has the workmen's standard of living increased in proportion?

WORKERS say that in spite of the greatly increased earnings they are not as well off as they were ten years ago. This is part of the bigger problem of stabilization of prices at a reasonable level, avoidance of production losses by work stoppage, increased production by greater efficiency, and adjustment of wages to combat inflationary trends.

IT is obvious that in the long run the standard of living must depend on the workers' capacity to produce more.

(K.G.F. MINING BOARD.)

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ, ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅನರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಒರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ' ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸ್ವಾಭಾವಿಕವಾಗುವುದರಲ್ಲಿ ಅಂಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ' ಎಂಬ ಕಟ್ಟು ಗಳು ಪೂರ್ಣ ನಿಜವಿನವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ಭಾವರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ, ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಸಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಓದಿದರೆಂದು ಬಯಸುತ್ತೇನೆ ಸಂಸ್ಕೃತದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಬೆಲೆ ೦-೧೨-೦

“ ಕಾರ್ನಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕೋಪಕಾರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತರಕಾಂಡ,

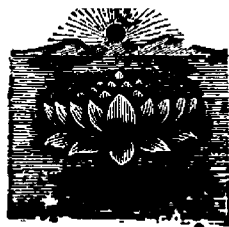
ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S

Asst. Editor: G. S. JOSYER, M.A.

VOL IX No. 41]

Monday 27—6—1949

[PRICE 0—1—6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5—0—0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.



REMINISCENCE OF RAJAJI, G.G.

The vagaries of the jail code once caused Rajaji, fresh from relinquishing his lawyer's gown, to be dubbed as an illiterate !

This amazing fact is revealed in *Rajaji's 1920 Jail Life* a reprint of *A Jail Diary*, with a new title.

Though the book is a day to day record of Rajaji's jail experiences covering the period from 21-12-21 to 20-3-22 the publishers have thought fit to call it *Rajaji's 1920 Jail Life* !

It was Rajaji's first experience behind prison-bars and even his usual placid and unruffled mind must have got a rude shock when he learnt that he was an illiterate !

On the fourth day of what he jocularly calls his Ashram life, he records :

"My 'history board' shows the following particulars: Political, Reg. No. 8398. Date of admission, 21-12-21. Declined to appeal 24 12 21. Name, C. Rajagopalachar, Brahmin, General secretary, I.N.C., State of Education, 'C.' ('C,' means illiterate.) So carelessly are the entries made."

JOKE KEPT UP

And the "joke" was kept up in all seriousness by a responsible jail official who began interpreting what the Superintendent talked to C. R., when the "Jail-King" paid a visit to the latter ! Unlike Vinayak Savarkar's *An Echo From the Andamans*, which is volcanic in concept and expression and wherein it seems as if raging billows of thought and emotion dash against the solid rock of stony hearts in a continuous effort to wear them off. C.R.'s cogitations are characteristic of the man. Whether he is pleading for the cause of a warder who has been visited with the wrath of the authorities through the lapse of a satyagrahi or whether he is arguing with his own colleagues to bear no ill-will towards a rude official who had grossly insulted a satyagrahi, Rajaji is sincere and frank. Abundant evidence there is in the book of C.R.'s sly humour, which later on developed as a fine art—makes thousands of his hearers roar with laughter.

RAJAJI'S DREAM

Here are some samples:

On 18-1-22 he observes : "My life in the hospital was, during nights, a continual bug-hunt. In this

respect my solitary confinement cell is a blessing, but the flies are a great nuisance. These poor fellow denizens of the British prison would be quite welcome to share my board and lodging, if only they gave up some of their quaint practices. If they promised to live with me entirely and only on rice and *kolambu* or on my milk and sago, I would gladly share my meals with these hungry things ! But as it is their taste is all embracing and vulgar, and I have to keep a vigilant watch against my will."

And again, "The Collector of incometax is still pursuing me. He has sent a form in which to fill up my sources of income !"

"Dry India" is R-jaji's dream. It is an obsession with him. And his jail days furnish him with the most convincing reply to sceptics of the Prohibition drive.

FALSE ARGUMENT

How false are all the arguments about labourers doing heavy work, needing a drink of liquor in the evening, he muses one day. The mendacity of the apologies and pleas of Government officials and the departments in this matter is proved by the rigid and successful enforcement of Government rules totally prohibiting liquor in jails where such heavy work is extracted from prisoners without detriment to health or slackening of efficiency... The whole case of those who plead for moderate drink as opposed to prohibition can be exploded by showing them the conditions obtaining in Govern-

(Continued on page 7).

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

GOD EXISTS

REASON NUMBER THREE

Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless little creatures.

The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river into which flows the tributary where he was born. What brings him back so precisely? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turns up against current to finish his destiny accurately!

Even more difficult to solve is the mystery of eels. These amazing creatures migrate at maturity from all ponds and rivers everywhere—there from Europe across thousands of miles of ocean—all bound for the same abysmal deeps near Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless start back and find their way not only to the very shore from which their parents came but thence to the rivers, lakes or little ponds—so that each body of water is always populated with eels. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does the directing impulse originate?

A wasp will overpower a grass-hopper, dig a hole in the earth, sting the grasshopper in exactly the right place so that he does not die but becomes unconscious and lives on as a form of preserved meat. Then the wasp will lay her eggs handily so that her children when they hatch can nibble without killing the insect on which they feed; to them dead meat would be fatal. The mother then flies away and dies; she never sees her young. Surely the wasp must have done all this right the first time and every time, else there would be no wasps. Such Mysterious techniques cannot be explained by adaptation; they were bestowed!

A Scientist.

YOGA FAST

Vilis Ilster, Latvian pianist, who plays in a Melbourne (Australia) hotel dining room said he had Yoga fasts to improve his playing. He said recently that he had been on 26 day fast and would fast for another five weeks, or even longer, if he felt well.

"I am as strong as ever and my mind and piano-playing have improved enormously," said Ilster, who, to prove his statement, played a Chopin Polonaise.

Ilster, aged 48, went to Australia after World War I. He said the fast was a development of the yoga system that had cured him of a grave illness some years ago. The exercise was very difficult at first and called for strong will power. After a while his illness, which included kidney trouble and rheumatism, disappeared and his piano playing improved.

"I have done these yoga exercises for more than 15 years and they have given me peace of mind, purified my body and increased my appreciation of beauty," said Ilster, who added that he retained his strength during the fast by breathing exercises, sun-bathing and sea water bath.

He said: "I draw energy from the sun and sea water. You can smell the iodine in my breath."

Ilster said he was not tempted by the rich food that waiters carried past him as he played in the hotel dining room. It took tremendous will-power at first but he was all right now. His "diet" during the fast consisted of water. He had lost 22 pounds in weight since he began his last fast.

REPRINTS AND BOOKLETS.

- | | |
|--------------------------------|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಮಯೂತ ವಾಮನಯನ | 0-2-6 |
| 7. Small-pox and its treatment | |
| in VedicTimes | 0-2-0 |

The Rationalist.

Monday 27-6-1949.

A GREAT SOUL

II

Brahmabandhu, at the age of 20, in 1881, came under the influence of Keshub Chandra Sen. Who then was Keshub? A prince among men, a spirit of fire, a man of prayer. When he speaks, the world listens. When he prays the congregation sob like children. When he acts on the stage the spectators are in tears. A man of delicate and sensitive conscience who refused to sign the order of the head of the Bank of Bengal binding himself to keep the affairs of the Bank secret. This was Keshub, whom Maharshi Debendranath Tagore called "Brahmananda", "Rejoicer in God", whom Ramakrishna described as "the only person in the Brahma Samaj caught in the net of divine devotion." Brahmabandhu deemed Keshub the greatest man that modern India had produced.

Keshub's was the culmination of the doctrines of Ram Mohan Roy and Debendranath Tagore. He propounded "the harmony of all scriptures and prophecies and dispensations. It is not an isolated creed but the science which binds together and explains and harmonises all religions. It gives to history a meaning, to the action of providence a consistency, to quarrelling churches a common bond, and to successive dispensations a continuity. It shows by marvellous synthesis how the different rainbow colours are one in the light of heaven.

Brahmabandhu and his set of young men formed a study circle with the appropriate name, "Eagle's Nest," and started a journal

called "Young Man." In 1887 Brahmabandhu became an ordained Brahmo, and in 1888 went to Sindh to found a school with two of his study-circle friends.

By this time he had developed a personality, which shunned bodily comforts, disdained all material possessions, and was wedded to poverty in all its nakedness. His mind was saturated with spiritual devotion, and his heart burned with patriotism for his motherland. He was like an Indian Sanyasin of the past, or a Franciscan monk of the middle ages. It was the same principle of life that Mahatma Gandhi adopted during the latter years of his public life.

Wanting nothing for himself Brahmabandhu felt deeply his countrymen remaining as a subject nation. Observing the foppish display during the Dussara-festival in Sindh, he wrote, "Celebrate by all means the national festivals commemorating the exploits of your heroes, but do it with propriety. Come, let us reason together before you proceed to take part in the womanish display. Where is your obivalry, your valour? Does your blood course through your veins warmly and rapidly when you hear of *Haldighat*, the Thermopylae of India where thousands of Rajputs died to a man in defence of their hearth and home? Do you ever pay homage with throbbing hearts to the memory of the great Shivaji or the lion-hearted Ranjit Singh? India's whole head is sick and her heart is sad. She is full of wounds, bruises and swelling sores. Who is there to bind them up, to dress them, to foment with oil? Awake, arise, learn self-respect, be inspired with patriotic chivalry, and then celebrate your national festivals."

But even over-mastering his political sense, was his religious urge. Despite his Brahmoism, the personality of Jesus Christ wielded so growing an influence on his mind that in 1891 he received baptism.

Says his biographer, "He was now alone with his ideal. He had given up everything to possess the precious pearl of life. In a humble dwelling he passed his time in study and prayer, sweeping the rooms and preparing his scanty meals himself, while a deluded and infuriated mob hurled mud and stones into his house!"

Shortly afterwards he took up the editorship of the "Stodh Times." His monthly salary was to be as many rupees as the number of subscribers he managed to add that month! His denunciation of official corruption put a speedy end to the editorship. Shortly after he became a Roman Catholic.

His mind, in a sense, was like the English Cardinal Newman's, in whom the conviction of Catholicism grew like a tree in a garden.

And then he set about to convert the whole of India into Catholicism. He went about delivering lectures and holding debates and prayer meetings.

At that time both Protestants and Catholics were rivals for the hand of India, and both of them sought to destroy Hinduism. Brahmbandhu was an ardent debater for Catholicism as against Protestantism on the one side, and the Arya Samaj and the Vedanta on the other. Inspired by the lives of the Saints he sought to consecrate his life to religion, and sought to promote it through the Press and the platform.

He held that the conversion of his countrymen could be hastened by grafting Hindu forms into Christianity, and by approaching them, not like an anglicised Christian, but in the saffron garb of a Hindu Sanyasi. This and his writings brought him into disfavour with the Catholic hierarchy in India, while his conversion made him an object of taboo to his own countrymen.

But as a personage no one could suppress him.

(To be continued).

Editor.

VIOLATION OF HUMAN RIGHTS

After a debate lasting five weeks, the United Nations Commission on Human Rights has taken a decision on the question of permitting individuals and private organisations to petition the world organisations on Governmental violations of human rights, cables D. P. Wagle, Press Trust of India correspondent at U.N. headquarters.

The resolution, which was eventually adopted by ten votes to four, was jointly sponsored by India, Guatemala, and the Philippines.

It asks the Secretary General to study the whole question of individual petitions and to examine those already on the file so that the Commission could hear them at its next session.

The resolution was opposed by the three Eastern European countries, USSR, Ukraine and Yugoslavia, and by Iran.

Representing a deviation from an earlier majority decision of the Commission, the resolution was adopted after Mr. Frank Goldman, on behalf of the Coordinating Board of Jewish Organisations, and Mr. Maurice L. Perizweig, representing the World Jewish Congress, had made a strong plea for the right of an individual who had a grievance against his Government to petition the United Nations.

SREE

SATYANARAYANA VAIDYASALA

CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chendrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tolas Rs. 1-8-0.

"SCOUNDRELS"

President Rajendra Prasad today ruled out the expression "scoundrel" as "unparliamentary," says a Delhi report.

It was used by Mr. Braj-shwar Prasad, member from Behar, while describing what he considered to be the present qualifications of members of legislatures in democratic countries.

Mr. Prasad regretted that Mr. Mohanlal Gaudam (U.P.) had not moved his amendment laying down that a candidate should be disqualified if he had not passed the high school or any equivalent examination. If a doctor, an engineer or a lawyer was required to undergo specialised training, Mr. Prasad said, there was no reason why members of the legislature whose role was "far more important than that of doctors, lawyers or engineers" should not have certain prescribed qualifications. Warming up Mr. Prasad added, "It is considered that it is enough if a legislator knows how to pull the strings behind the screen, if he is a demagogue, if he is a professional political dancer and a scoundrel. If we want to eliminate the defects of democracy and make it a decent system of Government, some educational qualification is necessary."

Mr. Thirumala Rao (Madras) asked whether the expression "scoundrel" could be used.

Dr. Rajendra Prasad: "It should not have been used, if it was used."

That means, we suppose, that when scoundrels enter legislatures they should be referred to as saints! Ed.

FILTHY FILMS

"The Kinematograph Renters' Society of Malaya, Limited, has submitted a memorandum to the Singapore Colonial Secretary strongly opposing a proposed increase in the quota of British films to be shown in the Colony's cinemas.

The Society, which represents the bulk of film distributors in the country, said the effect of the proposed legislation would be to force on the masses something they have repeatedly demonstrated they do not relish—high class, sophisticated British pictures, with themes and stories totally strange to Eastern ideas and conception of living, far above the head of the average Asian cinema-goer."

The average British films, with the exception of such pictures as 'Hamlet' and 'Oliver Twist', have invariably kept patrons away, the Society said," says a report.

* * *

But the foolish renters in Mysore pollute the country with such films, and the public flock to them to revel in the low morals and low dress that are presented to them in order to filch their money by corrupting their minds. The producers themselves, in Hollywood or Elstree, are not ashamed to present the vile side of their society in all its nakedness to the world at large, nor have their Governments sense enough to forbid them, since they too get a share in the spoils. Ed.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari, 8 Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0

(Continued from page 2.)

ment jails. Jail discipline is a triumphant proof on behalf of Prohibition as well as of vegetarianism.

In Vellore, C. R. came into contact with some of the First Lahore Conspiracy Case prisoners, one of whom was Hira Singh who had been living in the Far East for some time. And through him, C. R. learns one of the most amazing, nay, even incredible facts about the Chinese. His informer gave him to understand that the Chinese were cannibals and ate the flesh of brave men!

"Hira Singh told us last night a true story of which he was an eye-witness, of the execution of a dacoit in China," C. R. records on 10.1.22. "The head was cut off, and three men fired into the beheaded man's trunk with rifles. Then the chest was ripped open and the heart was taken out. The head and heart were to be hung up along with a tale of his crimes in the market place. The high officers and other gentlemen who witnessed the execution came forward to take slices of the dacoit's flesh, and the chief officer, who was Hira Singh's friend, took away the entire heart.

AMAZING PARALLEL

"The head only was hung up for public view in this case. When a brave man's flesh was available, it was taken by the Chinese in this way. Hira Singh was witness to the fact that the dacoit's

heart was cooked and eaten in the house of his friend, the officer. He was also asked to partake of it, but, of course, he refused.

"It seems everything is eaten in China," concludes Rajaji, "except three things—rats, donkeys and cats. Dogs are eaten and dog flesh is sold in meat shops."

There is a passage in the book dealing with the then political situation in the country which is an amazing parallel of present day conditions.

TRAIL OF GLORY

The Satyagrah movement was in full swing. And then there was a conference of the Liberals—a fore-runner of the recent Non-Party Leaders' Conference at Bombay.

Rajaji too from his prison cell heard the news. Here are his reactions:

"The Moderates, I hear, have met in conference and increased their demands. How lazily these moderates follow the track! The blood and sacrifice that go before them cut a deep rut along which they cannot but be dragged."

When Gandhiji was arrested, C. R. pours out the whole anguish of his heart in two pithy sentences, that naturally hide gushing emotion behind them.

"Learnt that Pilate gave six years S.I. to Christ," he says. "God gave us a man to lead us, but the Government claim the right to take him away from us."

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. HONS. LL.B.,

Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes:—

"It is not a mere supplement containing a collection of cases bringing the book up-to-date, but it is as clear, concise, and adequate survey of Hindu Law both in British India and Mysore during the four years since the publication of the main volume."

Price Rs. 5-0-0.

Coronation Press,

Near Chamaraja Road, MYSORE.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅನರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ. ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೊಂದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಶಿ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ಭವರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಉಳಿದಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಬೆಲೆ ೦-೧೨-೦

“ ಕಾರ್ನಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ ; ಚಿತ್ರಕಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೬-೦

ವಿದ್ಯಾಪಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆ ಮತ್ತು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವೆಂಥದೊಂದು ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಕಾಶನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ
ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol. IX No. 42]

Monday 4-7-1949

[PRICE 0-1-6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.

BENGAL
LAMPS
THEY STAY BRIGHTER LONGER

MYSORE UNIVERSITY AND ASSISTANT PROFESSORSHIPS

" Bhisma writes,

The Mysore University has attracted the attention of the other sister Universities in India, and has come to limelight, firstly by creating the anomalous posts of the so-called assistant professors, and secondly by following a short-sighted and narrow-minded policy in the matter of filling up the same, in its own crooked and erratic manner, which baffles all reasonable understanding. The times when these assistant-professorships were being conferred on the members of the University tutorial staff by virtue of their honest and strenuous service for years together are gone once for all. The new Daniels of the Mysore University consider seniority as a disqualification for assistant professorship and seem to have laid down their own peculiar standards—to attain which the candidates must be endowed with extra-ordinary acrobatic talents. We are all aware of instances where under-graduates have risen to the worthy posts of Members of Council and Ministers by virtue of their service and mature experience in other Departments of Government. But, even a genuine first class Master of Arts or Science cannot claim this assistant professorship as a matter of course, even after twenty-five years of his honest service. So, what do you think are the special requirements and qualifications demanded by the University authorities for these so-called assistant professorships? One remarkable qualification of the candidate for assistant professorship in the Mysore University is—as is amply illustrated by the recent appointments of assistant professorships that were made by our popular Government in the name of social justice—that the candidate should belong to any other community except that of the Brahmin, being born in which is, nowadays, considered as a curse and a misfortune. The present Congress Ministry in Mysore has got one great achievement to its credit, and it is the quickness and intrepidity with which it has fomented and fostered communalism together with nepotism of the worst type, during its regime, by phenomenally increasing the percentage of Non-Brahmin Gazetted Officers to cent per cent almost, by indiscriminately creating high offices to be filled up by their own men and women. What

their predecessors could not achieve in decades, our worthy ministers, who have so cleverly exhibited their communal mettle of late, have been able to achieve in only eighteen months! All honour and glory to them! We could have understood and appreciated the measures adopted by the University authorities and the Ministers, if they had only expressed their genuine frankness in the matter of disposing of these so-called assistant professorships. It is stated that Government see no reason why these posts of assistant professors should not be advertised—with a view, as was hoped, to select the best men available for the same. But, are they selecting the best men among the applicants? Not at all. The whole thing appears to be, after all, a clever manoeuvre and an intelligent chess-move, calculated to appoint their own men, who are supposed to have been adjudged the most competent by the so-called learned and expert committees composed of nominated persons, whose competency to judge the merits of the candidates, itself must be seriously questioned. In case the Government want these assistant professorships to be reserved and conferred on Non-Brahmin applicants only—why not, then, openly declare that Non-Brahmin candidates alone need apply for the same? Why make a show of impartial and just selection, by appointing the so-called expert committees, on which several thousands of the already depleted treasury are wasted? Again, even granting that the so-called best candidates selected by the expert committees

" THE RATIONALIST. "

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,

" RATIONALIST "

Chamaraja Road, Mysore.

are appointed for these posts, can the Government be complacent that finality has been reached regarding this selection and nothing better could have been done under the circumstances? Suppose a candidate is selected as assistant professor simply because he is labelled as a first class Master of Arts or Science,—can we take it as a just decision, when we know full well that these first classes are at present all gifts of the professors concerned and are generally cooked up? If other candidates are selected, let us suppose, on the basis of the so-called Doctorates conferred upon them for their researches—can the committee have satisfaction of having done its duty conscientiously especially when we nowadays come to know that these researches have been subsequently found not genuine and proved to be bogus by eminent scholars of the other Universities? So, why pretend to have selected the best candidate, under the pretext of his being a research scholar or first class man? Is this not self-deception on the part of the University Authorities especially when they are fully conscious of the fact that the senior-most person is intrinsically the best by virtue of his mature experience at least, which nobody can question? Another thing, which must be mentioned, in this connection, with great regret and dissatisfaction, is the fact that as soon as this apple of discord is thrown in the form of advertisement by the University, the candidates most of whom are lecturers working in the same institution or sister institutions hitherto in a friendly atmosphere, begin to hate one another as rival candidates for the same post and what is more distressing fight with each other like cats and dogs, each raising intentionally a campaign against the other. Instances where one candidate has openly vilified the other to meet his own end, are not far to seek. This is all really very bad and shall we add, awfully embarrassing not only to the candidates concerned but to the University authorities as well. To avoid all this unpleasantness and complications, the Government and the University authorities will do well to jointly consider all aspects of this burning question, abolish once for all these so-called assistant professorships, and confer a uniform Time-Scale on the members of the Tutorial Staff of the Mysore University, rising at least to the maximum salary of the present assistant professor—say either Rs. 350 or 400. As soon as this is done, brilliant young persons will automatically join the ranks of the University

Tutorial Staff being guaranteed of at least Rs. 400 by the time of their retirement and cease to go out hankering after more lucrative appointments elsewhere. Otherwise, there are very few chances of brilliant scholars being retained in the Mysore University and its prestige and academic level are bound to go down in the estimation of the other Universities in India and abroad. We sincerely hope that Dr. C. R. Reddy, one of the most distinguished Educationists in Southern India, whose illustrious and learned Report on the Mysore University, (the morale and discipline of which Institution have considerably deteriorated of late according to him) is just now under the serious contemplation and consideration of the Mysore Government, has been good and sincere enough to make his valuable recommendations regarding the improvement of the lot of the plodding and downtrodden lecturers of the Mysore University, whose future, as it stands, is dark and further prospects gloomy—not to speak of the utter humiliations to which they have been subjected of late, both academically and economically.

'BHISHMA.'

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @ 3½% up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared:

Year	1938	1939	1940	1941	1942	1943-44	1945	1946	1947
Dividend	5%	7½%	7½%	10%	10%	10%	10%	15%	15%

Apply to:—

THE MANAGING DIRECTOR,
The Mandayam Banking & Insurance Co.,
Limited,
Chamaraja Road, MYSORE.

MYSORE UNIVERSITY AND ASSISTANT PROFESSORSHIPS

" Bhishma writes,

The Mysore University has attracted the attention of the other sister Universities in India, and has come to limelight, firstly by creating the anomalous posts of the so-called assistant professors, and secondly by following a short-sighted and narrow-minded policy in the matter of filling up the same, in its own crooked and erratic manner, which baffles all reasonable understanding. The times when these assistant professorships were being conferred on the members of the University tutorial staff by virtue of their honest and strenuous service for years together are gone once for all. The new Daniels of the Mysore University consider seniority as a disqualification for assistant professorship and seem to have laid down their own peculiar standards—to attain which the candidates must be endowed with extra-ordinary acrobatic talents. We are all aware of instances where under-graduates have risen to the worthy posts of Members of Council and Ministers by virtue of their service and mature experience in other Departments of Government. But, even a genuine first class Master of Arts or Science cannot claim this assistant professorship as a matter of course, even after twenty-five years of his honest service. So, what do you think are the special requirements and qualifications demanded by the University authorities for these so-called assistant professorships? One remarkable qualification of the candidate for assistant professorship in the Mysore University is—as is amply illustrated by the recent appointments of assistant professorships that were made by our popular Government in the name of social justice—that the candidate should belong to any other community except that of the Brahmin, being born in which is, nowadays, considered as a curse and a misfortune. The present Congress Ministry in Mysore has got one great achievement to its credit, and it is the quickness and intrepidity with which it has fomented and fostered communalism together with nepotism of the worst type, during its regime, by phenomenally increasing the percentage of Non-Brahmin Gazetted Officers to cent per cent almost, by indiscriminately creating high offices to be filled up by their own men and women. What

their predecessors could not achieve in decades, our worthy ministers, who have so cleverly exhibited their communal mettle of late, have been able to achieve in only eighteen months! All honour and glory to them! We could have understood and appreciated the measures adopted by the University authorities and the Ministers, if they had only expressed their genuine frankness in the matter of disposing of these so-called assistant professorships. It is stated that Government see no reason why these posts of assistant professors should not be advertised—with a view, as was hoped, to select the best men available for the same. But, are they selecting the best men among the applicants? Not at all. The whole thing appears to be, after all, a clever manoeuvre and an intelligent chess-move, calculated to appoint their own men, who are supposed to have been adjudged the most competent by the so-called learned and expert committees composed of nominated persons, whose competency to judge the merits of the candidates, itself must be seriously questioned. In case the Government want these assistant professorships to be reserved and conferred on Non-Brahmin applicants only—why not, then, openly declare that Non-Brahmin candidates alone need apply for the same? Why make a show of impartial and just selection, by appointing the so-called expert committees, on which several thousands of the already depleted treasury are wasted? Again, even granting that the so-called best candidates selected by the expert committees

" THE RATIONALIST. "

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	" 25 "
Quarter Page ...	" 15 "

Contract Rates on application.

The Manager,

" RATIONALIST "

Chamaraja Road, Mysore.

are appointed for these posts, can the Government be complacent that finality has been reached regarding this selection and nothing better could have been done under the circumstances? Suppose a candidate is selected as assistant professor simply because he is labelled as a first class Master of Arts or Science,—can we take it as a just decision, when we know full well that these first classes are at present all gifts of the professors concerned and are generally cooked up? If other candidates are selected, let us suppose, on the basis of the so-called Doctorates conferred upon them for their researches—can the committee have satisfaction of having done its duty conscientiously especially when we nowadays come to know that these researches have been subsequently found not genuine and proved to be bogus by eminent scholars of the other Universities? So, why pretend to have selected the best candidate, under the pretext of his being a research scholar or first class man? Is this not self-deception on the part of the University Authorities especially when they are fully conscious of the fact that the senior-most person is intrinsically the best by virtue of his mature experience at least, which nobody can question? Another thing, which must be mentioned, in this connection, with great regret and dissatisfaction, is the fact that as soon as this apple of discord is thrown in the form of advertisement by the University, the candidates most of whom are lecturers working in the same institution or sister institutions hitherto in a friendly atmosphere, begin to hate one another as rival candidates for the same post and what is more distressing fight with each other like cats and dogs, each raising intentionally a campaign against the other. Instances where one candidate has openly vilified the other to meet his own end, are not far to seek. This is all really very bad and shall we add, awfully embarrassing not only to the candidates concerned but to the University authorities as well. To avoid all this unpleasantness and complications, the Government and the University authorities will do well to jointly consider all aspects of this burning question, abolish once for all these so-called assistant professorships, and confer a uniform Time-Scale on the members of the Tutorial Staff of the Mysore University, rising at least to the maximum salary of the present assistant professor—say either Rs. 350 or 400. As soon as this is done, brilliant young persons will automatically join the ranks of the University.

Tutorial Staff being guaranteed of at least Rs. 400 by the time of their retirement and cease to go out hankering after more lucrative appointments elsewhere. Otherwise, there are very few chances of brilliant scholars being retained in the Mysore University and its prestige and academic level are bound to go down in the estimation of the other Universities in India and abroad. We sincerely hope that Dr. C. R. Reddy, one of the most distinguished Educationists in Southern India, whose illustrious and learned Report on the Mysore University, (the morale and discipline of which Institution have considerably deteriorated of late according to him) is just now under the serious contemplation and consideration of the Mysore Government, has been good and sincere enough to make his valuable recommendations regarding the improvement of the lot of the plodding and downtrodden lecturers of the Mysore University, whose future, as it stands, is dark and further prospects gloomy—not to speak of the utter humiliations to which they have been subjected of late, both academically and economically.

'BHISHMA.'

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES
CURRENT ACCOUNT opened and interest
allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest
allowed @ 3½% up to Rs. 5000. Rules on
application.

FIXED DEPOSITS received at favourable
rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943-44	1945	1946	1947
5%	7½%	7½%	10%	10%	10%	10%	15%	15%

Apply to:—

THE MANAGING DIRECTOR,
The Madayam Banking & Insurance Co.,
Limited,

Chamaraja Road, MYSORE.

The Rationalist.

Monday 4-7-1949.

A GREAT SOUL

III

When Brahmanandhu was setting about to convert his countrymen to the faith of Jesus, India witnessed the arrival of that female spiritual tornado, Mrs. Annie Besant, who put Hinduism into new bottles and presented it to educated India which was coquetting with Christianity, atheism, or agnosticism. Soon she became a red rag to Brahmanandhu, and he "pursued her as a greyhound chases a stag from place to place, and delivered lectures against Theosophy in Madras, Bombay, Lahore, Karachi, Sukkur, Hyderabad".

His themes in Bombay were "The Eternal Law", "Necessity of Prayer", "Primitive Parabrahma and Mrs. Besant's God", and "The Infinite and the Finite". They throw a flash-light on his mental calibre. N. G. Chandavarkar, distinguished Prarthana Samajist, and the respected M. G. Ranade presided over the lectures. And Ranade remarked, "If Catholicism is what the lecturer places before us, I would not mind putting myself down as a Catholic!" In Madras his discourses were on "Hindu Pantheism and Man's relation to God", and "Religion, natural and supernatural", presided over by the venerable Dewan Bahadur R. Raghunatha Rao.

Addressing the public at Lahore, he exhorted, "It was in this land of five rivers that the Aryan Rishis of yore sang their virgin hymns. It was here that long centu-

ries after, one of the purest theistic revivals of India, the religion of Guru Nanak, flourished in the midst of sickly corruption. Let us unite and proclaim that here shall the hydra-headed monster of error be cut down and hewn asunder!"

Poor Mrs. Besant; while almost the whole of educated India was looking upon her as an object of wonder and admiration, here was one who hated her with a burning hatred! After their bout at Karachi, she wrote to him, "I trust that some day you also may feel that God is an object of adoration rather than a subject for debate; and that He is better served by truth and goodwill than by the stirring up of strife!"

In order to propagate his new orientation of Catholicism he started a magazine called "Sophia". Through it he made his declaration of faith:

"We are proud of the stability of the Hindu race. Many a mighty race did rise and fall, but we continue to exist, though we had to buffet many a religious deluge and weather many a political storm. We believe in the future greatness of our race, and in this belief we shall live and die.

"The more strictly we practise our universal faith, the better do we grow as Hindus. All that is noblest and best in the Hindu character is developed in us by the genial inspiration of the perfect Narahari (God-man) our pattern and guide. The more we love him, the more we love our country, the prouder we become of our past glory."

"Do we really believe in Hinduism? The question must be understood before it can be answered. Hinduism has no definite creed. Kapila and Vyasa were opposed to each other, and yet both of them are considered to be rishis. The Hindu vedantists of the school of Ram.nuja look down upon the Hindu vedantists of the school of Sankara as blasphemers; the Vaishnava doctrines differ as widely as the poles from the Saiva doctrines; even the Gods have been made to fight one another in the Puranas. The test of being a Hindu cannot therefore lie in religious opinions.

"However we are fully imbued with the spirit of Hinduism. We hold with the Vedantists that there is one eternal Essence from which proceed all things. We believe with the Vaishnavas in the necessity of incarnation, and in the doctrine that man cannot be saved without grace. We agree in spirit with the Hindu law-givers in regard to their teaching that sacramental rites (samskaras) are vehicles of sanctification. With wondering reverence do we look upon their idea of establishing a sacerdotal hierarchy vested with the highest authority in religious and social matters.

"In short we are Hindus so far as our physical and mental constitution is concerned, but in regard to our immortal soul we are Hindu Catholics."

Few leaders in India today could express themselves with equal clarity, or are possessed of so broad-based an outlook.

(To be continued). Editor.

A GOOD MAN'S PRAYER

"Teach me that sixty minutes make an hour, sixteen ounces one pound, and sixteen annas one rupee. Help me so to live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meals on the square, and that in earning I may do unto others as I would have them do unto me. Deafen me to the rustle of unholy skirts. Blind me to the faults of other fellows, but reveal to me my own. Guide me so that whenever I look into the faces of my friends I will have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of soft footsteps and the crunching of wheels in the yard—make the ceremony short and the epitaph simple—'Here lies a man.'"

MARRIAGE

CHI. R. RAGHAVAN, son of late Major R. Rajagopalan, with SOW. PADMASINI, daughter of Sri R. Venugopala Iyengar, Rtd. Senior Auditor, Railways on 1-7-49 at Tiruvarur.

CHI. M. K. KRISHNASWAMY, son of M. C. Venkotachariar, with SOW. PADMA, daughter of Sri M. R. Parthasarathy Iyengar, Dy-Coffee Marketing Officer, on 3-7-49 at Malleswaram, Bangalore.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore,

CENSUS OF MOTOR CARS

More cars, trucks and buses are operating on the world's highways than ever before. The 1949 World Motor Census of the "American Automobile" magazine reports that at the end of 1948, there were 57,502,898 motor vehicles in use in 143 different areas of the world. This figure represents a gain of 8.7 per cent during 1948 in the number of motor vehicles in use.

At the year's end, Africa was using 847,976 motor vehicles; North and South America, 44,147,496; Asia, 747,677; Europe, 10,281,929; and Oceania, 1,477,820. Individual countries with over a million were: Australia, 1,060,000; Canada, 1,048,888; France, 1,715,000; Great Britain, 2,718,589; Russia, 8,000,000; and the United States, 40,671,972.

World production of motor vehicles in 1948 also reached a new high of 6,827,664 units. Canada built 284,000; France, 194,000; Great Britain 508,000; Russia, 225,000; and the United States, 5,285,425. Other producers included Argentina, Australia, Brazil, Czechoslovakia, Germany, India, Japan, Mexico and Sweden.

World War II did much to speed up global demand for motor vehicles, the census says. United States military vehicles were used during the war in many regions where motor vehicles were never used before. Since the war, more than 750,000 surplus U. S. Army trucks have been sold overseas.

NEOGY SAYS, "NOTHING WRONG"

The cost of living in Indian cities, which is appreciably higher than that in the cities of the United States, the United Kingdom, Canada and Far Eastern countries, did not show any appreciable decrease during recent months, according to a review published by the Economic and Statistical Adviser to the Government of India.

With 100 as the basic figure in 1939, in all the countries, the index number of cost of living at Kanpur stands highest, with 515 in February, among all the cities in India. In March, it came down to 479. The corresponding figures for Bombay and Madras were 292 and 331 respectively. Figures for Delhi and Calcutta, where the cost of living is considered to be the highest are not available.

As against these, the cost of living in U. S. A. never crossed 177, the basic being 100, during all the years of war, and this figure was reached only in August-September, 1948. The figure in December last came down to 173. In Canada, the index number of cost of living reached its peak, 157, in October-November, 1948. In the United Kingdom, the index number was oscillating between 110 and 113 in 1948!

And yet Neogi says, "nothing wrong." When will he realise that he himself is utterly wrong? Pandit Nebru and Sirdar Patal have no time to look into such things, or how Mr. Gopalasamy Iyengar is being played with by the Pakistanis, practically surrendering every point to them, and leaving the refugees in the lurch, from his sheer capacity to enforce and obtain their rights. Ed.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari. 8 Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.B.S.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. DENIS, HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1935-36,
EDITOR: VAJRAVEDI 2 VOLS, 2 REVUES PARAI; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. HONS. LL.B.,

Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes:—

"It is not a mere supplement containing a collection of cases bringing the book up-to-date, but it is as clear, concise, and adequate survey of Hindu Law both in British India and Mysore during the four years since the publication of the main volume."

Price Rs. 5-0-0.

Coronation Press,

Near Chamaraja Road, MYSORE.

SREE

SATYANARAYANA VAIDYASALA

CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chendrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tolas Rs. 1-8-0.

REPRINTS AND BOOKLETS.

- | | |
|--|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಮೌಢ್ಯ ವಿದ್ಯಮಾನ | 0-2-6 |
| 7. Small-pox and its treatment in VedicTimes | 0-2-0 |

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ. ಮನೋರಂಜನವಾಗಿದೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೊಂದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಕ್ಕಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಕಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಕಬ್ಬಿಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ನ್ಯಾಪಾರ ”

ಪ್ರೀತುಮ್ಯನರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,

ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಪಾರವೃದ್ಧಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರೇವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ನ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ಕರುಣರಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜಿಲೆ ೦-೧೨-೦

“ ಕಾರ್ನೆಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಕಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ಮಾತಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜನವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕರಸಿಕೆಂದರೆ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಕಟನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಪ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ನಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಿಕಾಂಡ,

ಕಲ್ಯಾಣಿಕಾಂಡ, ಸಂತಾನಿಕಾಂಡ,

ಅನಂತಾರಿಕಾಂಡ,

ಎಂಬ ಅಪಾರವೃದ್ಧಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಜಿಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

VOL IX No. 43]

Monday 11—7—1949

[PRICE 0—1—6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5—0—0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.



H. H. THE MAHARAJA AT BANGALORE

Speech delivered by His Highness Sri Jayachamarajendra Wadiyar Bahadur, G.C.B., G.C.S.I., Maharaja of Mysore, in reply to the Addresses presented by (1) the Bangalore City Improvement Trust Board and (2) Messrs Kirloskar Electric Company, on the occasion of the Inauguration of the Industrial Suburb, "Rajaji Nagar," and the opening of the Factory Buildings of Messrs. Kirloskar Electric Company, on Sunday, 3rd July 1949.

Mr. Chairman and Members of the Bangalore City Improvement Trust Board, Directors of Kirloskar Electric Company,

It gives me very special pleasure to be present here this morning, to inaugurate the Industrial Suburb of the city of Bangalore and to open the first Factory that has been constructed in the Suburb. The natural and scenic beauty of Bangalore, its climatic conditions throughout the year, and its orderly development as the city has grown from decade to decade, have met with enthusiastic appreciation by all who have had the privilege of visiting this city. To maintain the characteristic features of the city, its cleanliness, its healthy surroundings, its freedom from smoke and dirt, is the duty cast upon the Municipal Council and on the City Improvement Trust Board. It is a feature of the times that there is a steady flow of population from rural areas to urban cities, partly because of the commercial importance of the cities and partly because of the greater amenities that are available there. To arrest this tendency, to make rural areas more attractive, to provide work suitable and congenial in such areas to the village population and to restore the economic integrity of the village and its healthy surroundings, have been the objectives as much of my Government as of other Governments elsewhere in India. Even so, the pressure of population in urban cities and the establishment of industries in such areas is ever on the increase and it is the path of wisdom to take note of these inevitable conditions and to prepare for them accordingly. My Government has, for many years, followed a policy of orderly development and growth of these urban areas, of planned extensions in these cities and of avoiding the evils of unregulated building programmes. It is in accordance with this policy

that your Improvement Trust Board has been established and I am glad to note the several directions in which your activities have manifested themselves. The extensions that you have planned for providing housing accommodation for all sections of the population are calculated not merely to relieve the congestion but also to maintain the beauty of the city of Bangalore.

Your proposal to have an Industrial Suburb, where the bigger industries can be located and to which also the smaller industries now dispersed in the Municipal area may, in course of time, be transferred, is calculated to improve the amenities in the Municipality and to afford pleasant surroundings for residence and for work to the industrial population. I am gratified to learn that His Excellency the Governor-General, whose intimate association with this city is a matter of pride to me and to my people, has warmly eulogised all that is being done in this connection. I should like to join in the exhortation which His Excellency has issued that the beauty of the place may be maintained, and that the people may co-operate, as they are certain to, in maintaining the characteristic features of this great city. I am indeed most happy to learn that His Excellency the Governor-General has been pleased to accord his approval to naming this Suburb "Rajaji Nagar." I am sure this gracious act of His Excellency will meet with universal appreciation throughout the State and I should like to take the opportunity of conveying the warmest thanks of myself and of my people to His Excellency the Governor-General for this considerate act.

REPRINTS AND BOOKLETS.

- | | |
|--|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಗಾಯತ್ರೀ ರಾಮಾಯಣ | 0-2-6 |
| 7. Small-pox and its treatment
in Vedic Times | 0-2-0 |

The Directors of Kirloskar Electric Company have established the first Factory in this Industrial Suburb. The pioneer Indian Company and one of the first to manufacture machine tools in this country, the Kirloskar Electric Company has shown commendable zeal and foresight in establishing this Factory. I understand it is a chain of Factories which they have built up for manufacturing what is one of the most essential needs of the country, machine tools and precision tools. Kirloskarwadi, Harihar and now Bangalore will all be contributaries in the task of greater industrialisation of India. My Government has consistently adopted a policy of great sympathy towards the establishment of this industry and I am glad to note the acknowledgment of the help that the Company has received from my Government.

I thank you, Mr. Chairman and your Committee, and the Directors of Kirloskar Electric Company for the welcome that you have extended to me and for the sentiments of loyalty and goodwill that you have conveyed in your Addresses to my family. I have great pleasure now in inaugurating this Industrial Suburb, "Rajaji Nagar" as it will hereafter be called, and of declaring the first Factory in this Suburb of Kirloskar Electric Company, open.

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES
CURRENT ACCOUNT opened and interest
allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest
allowed @ 3½% up to Rs. 5000. Rules on
application.

FIXED DEPOSITS received at favourable
rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943-44	1945	1946	1947
5%	7½%	7½%	10%	10%	10%	10%	15%	15%

Apply to:—

THE MANAGING DIRECTOR,
The Mandayam Banking & Insurance Co.,
Limited,

Chamaraja Road, MYSORE.

GOD EXISTS

REASONS NUMBER FOUR AND FIVE

Man has something more than animal instinct—the power of reason.

No other animal has ever left a record of its ability to count ten, or even to understand the meaning of ten. Where instinct is like a single note of a flute, beautiful but limited, the human brain contains all the notes of all the instruments in the orchestra. No need to belabor this fourth point; thanks to human reason we can contemplate the possibility that we are what we are only because we have received a spark of Universal Intelligence.

Provision for all living is revealed in phenomena which we know today but which Darwin did not know—such as the wonders of genes.

So unspeakably tiny are these genes that, if all of them responsible for all living people in the world could be put in one place, there would be less than a thimbleful. Yet these ultramicroscopic genes and their companions, the chromosomes, inhabit every living cell and are the absolute keys to all human, animal and vegetable characteristics. A thimble is a small place in which to put all the individual characteristics of two billions of human beings. However, the facts are beyond question. Well, then—how do genes look up all the normal heredity of a multitude of ancestors and preserve the psychology of each in such an infinitely small space?

Here evolution really begins—at the cell, which holds and carries the genes. How a few million atoms, locked up as an ultramicroscopic gene, can absolutely rule all life on earth is an example of profound cunning and prevision that could emanate only from a Creative Intelligence; no other hypothesis will serve.

Scientist.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist.

Monday 11-7-1949.

A GREAT SOUL

IV

In 1898 Brahmanandhu wrote, "If India is ever to be conquered, it will be conquered by the power of the poverty—in Hindu clothing, poverty synonymous with abstinance from meat and drink, living as mendicants in humble dwellings."

The truth of that theory became manifest thirty years later when Mahatma Gandhi put it into practice. His poverty amidst plenty, his simplicity amidst opulence, captured the imagination of his countrymen. But Brahmanandhu, who anticipated the Mahatma in this, did not achieve equal success because, as a convert from Hinduism, he had become a *non-persona grata* to his country-men.

But Brahmanandhu's role was that of the indomitable striver. He abjured success, just as he abjured wealth and abjured physical comforts.

In 1899 he started a Catholic Monastery to train Christian Missionaries in Hindu style. But his Hinduisation of Christianity roused the opposition of the whole Catholic hierarchy including the Delegate Apostolic.

He then thought of going to Rome to obtain sanction there, and we are told that "a generous Catholic from Mysore paid for the journey," just as six years before H. H. Chamaraja Wadiyar paid for Vivekananda's journey to America. The "generous Catholic from Mysore" was perhaps Mr. T. R. A. Thumbco Chettayar, the most respected of South Indian Catholics. But the trip to

Rome had to be given up because he fell ill at Bombay, and going to Calcutta started a new school.

In 1901 he and Rabindranath Tagore became acquainted. "One fine morning Upadhyaya, Rabindranath and Kartic Bose went to Bolepur to inspect the place. The wide open space of the immense sloping plateau must have appealed to Upadhyay." In 1901 the new school was transferred to Bolepur, and the famous *Shanti-Niketan* began.

"Rabindranath and he," we are told, "used to sit together discussing the translation of the Upanishads then in preparation. Upadhyaya belonged to the Advaita school of Shankara, Rabindranath to the Visishtadvaita school of Ramanuja. Naturally he would read his own ideas into the text. But Upadhyay was not a man to yield. He would argue, and even convince Rabindranath."

Hearing of Vivekananda's death in 1902 he decided to go to England and carry on his work. So, equipped with a blanket and a copper can he began his voyage. On board a Boer prisoner took a fancy to the copper can, and he gave it away, and made the voyage with only the bare blanket!

With his barest clothing, he fell a prey to the biting cold, and impecunious and ill-fed, fell ill. Cardinal Vaughan helped him on to Oxford, and there recovering he gave lectures on "Hindu Thought," "Hindu Theism," "Hindu Ethics," and "Hindu Sociology." Professor Macdonnell, the Sanskritist, presided over the first, and Dr. Caird, master of Balliol, presided the other three. He was a guest of Dr. Stout, Editor of "Mind."

Later he went to Cambridge and lectured in Trinity College on "Nirguna Brahma," "Hindu Dharma-Niti," and "Hindu Devotion!"

As its outcome the University appointed a Committee to concert measures to found a Chair of Hindu philosophy, with Brahmabandhu as Secretary in India. After visiting London, where he was guest of the redoubtable W. T. Stead of the "Review of Reviews," he returned to India, and selected Dr. Brajendra Nath Seal for the Cambridge Chair. But Cambridge did not agree to the choice.

Brahmabandhu occupied himself with journalism and lecturing. And when Rev. J. N. Farquhar attacked the *Gita* and Sri Krishna, it was Brahmabandhu, the Catholic convert, who was commissioned to rebut Farquhar's prejudiced misinterpretations and propound the glory of the *Gita* and of Krishna as an *avatar*.

In 1904 he started the first quarter anna daily, "Sandhya," a generation before any one else thought of a three-pie paper in India! Then came the Partition of Bengal, and with Bipin Chandra Pal and Aravinda Ghosh Brahmabandhu was among the foremost to agitate for its repeal.

In order to take his appeal to the masses, he entirely changed the language of his paper, and assumed the vulgar, rustic style of the peasant. He told them: Three things not to be forgotten, (1) Do not buy anything from the Firinghi; (2) Do not go to the Firinghi merchant for your wearing apparel; (3) Leave Firinghi schools and establish Sarasvat Institutions of your own."

He asked them,

"Why is it that we have thus fallen? Why is it that on all sides of India people are clamouring for bread? Why is it that people of this land are meeting an untimely death through disease and pestilence? Why is it that there exists such bitter feeling against the prevailing Government?"

"But, the Aryan race, the dwellers of the land where Bhagavan himself descended

from age to age performing his Lila cannot be destroyed. Like the rim of a wheel we will at times go up, and at times we will go down, but die out we will not. The Aryan name, the Aryan family, the Aryan literature, the Aryan culture and austerities—all will remain as they are.

"What is needed by the country is a man who can weep sincerely, one that loses himself, pained at the sight of his country-men's wretchedness—a Sanyasi who gives up his all and everything."

He himself was such a one. And years later there came another, in the person of Mahatma Gandhi. Both are gone. But the clouds which overcast the land are still lingering. The wails of the refugees, the tears of the imprisoned, the groans of the hungry, the sighs of the victims of inflation, make up a crescendo to which both Gods and the leaders are deaf. Perhaps the Gods are athirst. But the leaders are fully enjoying, as State-guests or at State expense, in one place or another. For the time being the cries of the masses are met with tear-gases and baton charges!

(To be continued).

Editor.

SREE
SATYANARAYANA VAIDYASALA
CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chendrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tolas Rs. 1-3-0.

4TH OF JULY AND U.S.A.

On the 4th of July 1776, announcing the establishment of an independent United States of America, Thomas Jefferson declared that the Union would guarantee equal and exact justice to all men, of whatever State or persuasion, religious or political; peace, commerce and honest friendship with all nations, entangling alliance with none."

173 years later that Union has earned the following tribute from one of its present sons, Bernard M. Baruch :

"Now, in the evening of my life, I reaffirm my faith in this country of ours—this infinitely patient, this quick-rewarding, this slow-to-anger, bold, independent, just and loving Mother of us all.

"To uphold her, we oppose dictatorship of the right or of the left. We oppose totalitarianism. We oppose slavery, whether imposed by the State or imposed by the individual. We are ready for change when change is marked by wisdom. We are consecrated to the pursuit of happiness, which means the betterment of man. Some of our qualities have been slow to mature, but they are growing. I am proud of our virtues and certain that our faults are under correction.

"I know no other way to widen our horizons than by the preservation of free initiative, but with it must go responsibility for the preservation of full opportunity—political, religious, social and economic.

"I know no better way to preserve these rights than by democracy that gives us, as a poet phrased it :

Ancient Right unnoticed as the
breath we draw—
Leave to live by no man's leave,
underneath the Law."

PRAYER CURE

If you were looking for a record of seemingly miraculous cures effected by prayer, in other words, Divine Healing, you would scarcely turn your steps towards Chicago, but it is in that city of strange contrasts that the Rev. Roland Brown has been instrumental in defeating many of man's scourges, including pneumonia, epilepsy, and even cancer.

He has even found time to banish such lesser evils as insomnia and alcoholism.

In "Recovery" (Arthur James, Evesham, 8s. 6d.), his remarkable cases are described in vivid detail by Starr Daily, who believes that every normal person is capable of exercising the gift of healing by making himself an instrument of Christian love. "All that is needed," he says, "is a disciplined mind and an open heart that is empty of self and filled with God's love."

The results of the Rev. Roland Brown's prayers on behalf of sufferers will bring new hope and faith to many, for he has succeeded where modern surgery and medical treatment have failed.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

PRINCELY GENEROSITY

Fritz Kreisler, one of the greatest violinists of all time, is reported to be selling his collection of rare books and mediæval manuscripts and intends to give the proceeds to charity.

While he was serving with the Austrian Army in the first world war. Kreisler, who is now seventy-three, sustained a shrapnel wound. During the months he spent in hospitals, U.S. newspapers several times reported his "death on the battlefield."

To-day he seldom plays his violin, preferring, it is said, the piano, the cello and the guitar. He lives in New York. Having risen from poverty to fame and fortune, Kreisler never forgets those who encouraged him when he was poor. One of these was a cafe proprietor over whose premises he had lived when a student.

This man gave Kreisler free meals when he was "broke," so when the violinist became rich he called at the little cafe and took the proprietor out to dine at an expensive restaurant.

"Do you like this place?" Kreisler asked.

"It's wonderful—just a dream cafe such as I've always yearned to own," the man replied.

"Then it's yours," said Kreisler, taking the title deeds from his pocket and laying them on the table. "I bought it to-day in return for your generosity to me when I possessed nothing!"

HOW THEY DO THINGS

A Director of a fountain-pen company landed from a plane and found his waistcoat soaked with ink. He had advertised his product as perfect. Obviously it wasn't. He put his problem to the Armour Research Foundation in Chicago. "We can make almost anything. Within reason we can invent anything," said Herald Vagtborg, 38-year-old director of the Foundation.

In the case of the leaking fountain-pen, Vagtborg and his colleagues constructed a totally different pen with two connected reservoirs. At low altitudes, ink stayed in the main reservoir. At high altitudes, the pen leaked—but only into the second reservoir.

Armour's fees vary from £1 for a minor problem to £20,000 for several years of work on a long-range project. They will tackle practically anything. In a thermal chamber where artificial weather is manufactured to order, stratosphere equipment for the Army was tested at a temperature of 67 degrees below zero, with an artificial 200 m.p.h. wind blowing.

They have produced a new recording instrument which gives eight hours' continuous sound from a spool of wire five inches in diameter and two inches high.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari. 8 Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ. ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸೆಯರ ನೇಲೆ ಒಂದು ತರಹದ ಪಂಚಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದಿಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ' ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ಬೇರೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಖನಾತ್ಮವೂ ಸಂದೇಹವಿಲ್ಲ ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ಭವನರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,

ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಚಾರವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆ ಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಜೀಸ ರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಕೃತದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜಿಲೆ ೦-೧೨-೦

“ ಕಾರ್ನೆಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆ ಮತ್ತು ಪ್ರಸಿದ್ಧ ನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವಾಸಿಗಳೆಂದರೆ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಕಾಶನ, ೦-೬-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತರಕಾಂಡ,

ಎಂಬ ಆಚಾರವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಜಿಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4559



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

VOL. IX No. 44]

Monday 18-7-1949

[PRICE 0-1-6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries,

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.

BENGAL
LAMPS
THEY STAY BRIGHTER LONGER

CAMPAIGN AGAINST SMOKING

IN BRITAIN

Britain's ten-million non smokers are on the war-path. They believe that the time has come for them to make 'war' on smokers and so rid the nicotine poison from millions of Britain's citizens. The National Society of Non-Smokers have learnt with great concern the results of the Hulton Research Studies of the British social pattern on the smoking habits of the British people.

It has been discovered that out of the thirty-six million population over the age of sixteen of Great Britain, almost twenty one million (fifty-eight per cent) smoke cigarettes or pipes. Four out of every five men are smokers, and two out of every five women. The better-off men prefer to smoke pipes rather than cigarettes and working class men choose to smoke cigarettes rather than pipes.

DEFINITION OF SMOKER

Two hundred and fifty thousand smokers smoke more than 44 cigarettes, or the equivalent in tobacco (1½ ounces) a day. Less than 20,000 of these are women. Over 80 per cent of the total smoked is accounted for by that 7 per cent of the population who are classified as "heavy" smokers.

In order that the people may get rid of the habit of smoking, the National Society of Non-Smokers are busy planning a Parliamentary group of non-smokers in both Houses of Parliament who will start agitating against smoking among Parliamentarians. They are planning to organise local branches of the Society throughout the country to cure tobacco addicts. N.S.N.S.'s definition of a cigarette is, "a tube filled with vegetable substance having a light at one end and a fool at the other!"

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 0-0-0 each.

The Manager,
"Rationalist", Mysore.

JAPANESE RECIPE FOR LONG LIFE

Eight Japanese centenarians, the eldest 109, gave their reasons for longevity to a Tokyo newspaper recently. They all contained one piece of advice guaranteed to gladden food-short Japanese: "Don't eat too much!"

The senior, 109-year old Seizaburo Kitaoka, a fisherman from Takamutsu, Shikoku, was 18-years-old when Commodore Perry came to Japan, but doesn't recall the event. In fact, Kitaoka told the *Mainichi*, he didn't know how old he was until a check with the town records showed that he was born in 1840.

One-hundred-and-one-year-old Yoshizo Nakashiro gets up at six in the morning and retires at eight at night. His formula for long life: "To keep the stomach no more than 80 percent full, to pat the skin around the navel 50 or 60 times when in bed at night and not to lead a disorderly life."

Mrs Kamo Kurusu has also lived 101 years, all of them in Hiroshima. She claims she never spent a sick day abed—not even the one when the atom bomb fell. She gives "temple visiting and smoking" as her two long-life-giving hobbies, and says she expects to live "20 or 30 years more."

Mrs. Toki Hashimoto, a comparative youngster just turned 100, says she takes a teaspoonful of sugar whenever she can get it and sleeps naked, two reasons, according to her family, that she has lived so long.

The rest merely caution against over-eating, easy advice to follow these days in Japan.

REPRINTS AND BOOKLETS.

- | | |
|--|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಗಾಯತ್ರೀ ರಾಮಾಯಣ | 0-2-6 |
| 7. Small-pox and its treatment
in Vedic Times | 0-2-0 |

GOD EXISTS

REASONS NUMBER SIX AND SEVEN

By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry.

Many years ago a species of cactus was planted in Australia as protective fence. Having no insect enemies in Australia the cactus soon began a prodigious growth; the alarming abundance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defense, the entomologists scoured the world; finally they turned up an insect which lived exclusively on cactus, and would eat nothing else. It would breed freely, too; and it had no enemies in Australia. So animal soon conquered vegetable and today the cactus pest has retreated, and with it all but a small protective residue of the insects, enough to hold the cactus in check forever.

Such checks and balances have been universally provided. Why have not fast breeding insects dominated the earth? Because they have no lungs such

as man possesses; they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of the body. Hence there never has been an insect of great size; this limitation on growth has held them all in check. If this physical check had not been provided, man could not exist. Imagine meeting a hornet as big as a lion!

The fact that man can conceive the idea of God is in itself a unique proof.

The conception of God rises from a divine faculty of man, unshared with the rest of our world—the faculty we call imagination. By its power, man and man alone can find the evidence of things unseen. The vista that power opens up is unbounded; indeed, as man's perfected imagination becomes a spiritual reality, he may discern in all the evidences of design and purpose the great truth that heaven is wherever and whatever; that God is everywhere and in everything but nowhere so close as in our hearts.

It is scientifically as well as imaginatively true, as the Psalmist said: "The heavens declare the glory of God, and the firmament sheweth His handiwork."

Scientist.

Kolar Gold Field

ESSENTIAL STATISTICS

It is in the hope that knowledge promotes understanding and harmony that the following statistics are given:

1. Typical payments on a Mine to daily-rated employees (excluding statutory payments).	1939	April 1949
	per shift per worker.	
	Rs. a.	Rs. a.
(a) Direct payments	0-13-92	2-5-93
(b) Concessions & Services.	0- 2.05	0-7.85
	0-15-97	2-13-78
2. Index of payments.	100	286.6
3. Index of employment.	100	90.4
4. Index of production per worker.	100	69

(K.G.F. MINING BOARD.)

The Rationalist.

Monday 18-7-1949.

A MEMORABLE PRINCE

The Mummadi Krishnaraja Wodayar Jayanti Committee celebrated the Birthday of H. H. Krishnaraja Wodayar III on the 12th instant in the Town Hall of Mysore, under the Chairmanship of Dr. Sir A. Ramaswamy Mudaliar. The hall was thronged with a large assemblage of citizens eager to pay their homage to the memory of a Ruler who who had left an unforgettable name behind, which awakened in them thoughts of affectionate respect even at this distance of time. The function commenced with invocation by Mr. Mayi Gowda, whose vociferous voice made even the large hall look rather small. Rajakaryaprasakta A. Subramanya Iyer, the President of the Memorial Committee, then welcoming the audience thanked them for their unfailing interest in the function year after year ever since its commencement 12 years ago. The Chairman of the evening, he said, did not need an introduction to the audience from him. He had distinguished himself in many fields, and if his services were not appreciated here it was not our fault. The Honorary Secretary, Mr. F. C. Devaraja Urs, read messages wishing the function success by Messrs M. G. Mehri, Deputy Governor of the Reserve Bank, H. C. Dasappa, Minister, and A. V. Ramathan, Ex-Dewan of Bharatpur.

Rising amidst cheers, the Chairman, Sir Ramaswamy Mudaliar made a speech, which, barring a few errors of dates, names, and facts, was the most vigorous, most fighting, and most interesting speech made in memory

of Mummadi Krishnaraja Wodiyar from that platform. We hope to publish it in full. We hope the Jayanti Committee will publish it as a pamphlet. The Speech was a glowing tribute to the qualities, character, and achievements of the distinguished Ruler. And it was replete with biting sarcasm against the Britishers who had wantonly made that Ruler the victim of their injustice.

Coming from Sir. Ramaswamy Mudaliar, KCSI, K.C.I.E., LL.D., the protege of the British,—who had eaten from their hands, and from whose hands they had eaten,—coming from him, the denunciation sounded strange. We must assume that his indignation at their maltreatment of Krishnaraja Wodiyar made him forget for the moment his own gratitude to them. We doubt if two years ago he would have spoken of them in the same terms.

The Presidential speech was followed by vocal and veena music by Srimati Chokkamma, the high quality of which evoked deep appreciation from the audience. It was remarkably fine, and could be said to be superior to Srimati Lalita Venkatraman's, and equal to Srimati Neelamma Kadambi's, and claiming a high rank among the musical artistes of South India.

Next a portrait of Mummadi Krishnaraja Wodayar placed on the platform and adorned with flowers was offered puja and mangalarathy.

Before conclusion, Mr. F. C. Devaraja Urs, the energetic Secretary, conveyed thanks to the Municipal and police authorities and others who had co-operated in the function.

Following is a brief resume of the life of H. H. Mummadi Krishnaraja Wodayar from our manuscript history of Mysore :

"Mummadi Krishnaraja Wodiyar ascended the throne of Mysore on the 30th June 1799. After minority he ruled the State from 1810 to 1831. From 1831 to 1868 he continued

de jure King of Mysore, making altogether 71 and half years of rulership. It was the longest span of Rulership of any Ruler of the Dynasty, and one of the longest reigns in the history of the world. British propaganda chose to throw a sombre light on his actual Rulership of twenty years, and held him up as a dissolute spendthrift, and an incapable Ruler. We might point out that they themselves had a Ruler at home in England, George IV, who was Prince Regent from 1800 to 1820 and Ruler of England from 1820 to 1830. We would ask them to compare Krishnaraja Wodiyar III with George IV, and say whether either in dissoluteness or lavish spending the former was miles near the latter. George IV has been remembered for over a hundred years as an unutterable cad and scamp, unredeemed by any good qualities. But Krishnaraja Wodiyar while given to sensual indulgence in private life was a fine gentleman and virtuous and generous Ruler. At the time when the British imperialists were picturing him as a dissolute spendthrift, he was actually restoring the temples destroyed by Tippu Sultan, rebuilding and extending towns, patronising learning and the fine arts, producing literature, and living the life of a well-meaning and generous Prince. As a Maharaja he was far above the generality of the Indian Princes who have been enjoying the protection of the British in recent times. But it served the purpose of the British Empire builders in India at the time to certify him as worthless, and make the world believe that they were justified in snatching the administration of the country from his hands.

"That apart, in the long list of Yadava sovereigns in Mysore, mummadi Krishnaraja Wodiyar strikes us as one of the most outstanding, and one of the most praise-worthy. Yaduraya, Raja Wodiyar, Kantheeravanarasaraja, Chikkadevaraja cannot stand on a higher pinnacle in the mind of posterity than

this illustrious descendant of theirs. Raja Wodiyar got for his Dynasty the throne which had been the seat of authority of the Vijayanagar Viceroys. Krishnaraja Wodiyar, by the grace of God, reascended the throne which had been kept vacant by Moslem usurpers. Chikkadevaraja Wodiyar was a Ruler of singular enlightenment who had received honour at the hands of the Moghul Emperor. Krishnaraja Wodiyar had deserved and won honours from Queen Victoria who was in all ways a greater sovereign than Emperor Aurangzeb. Chikkadevaraja Wodiyar made a fetish of accumulating wealth, and got to be known as "Navakoti Narayana." Krishnaraja Wodiyar deemed wealth a servant to be employed in good causes, and spent it handsomely, generously, in religious charity and on civic improvement. He told his critics boldly, "Even now, I confess, I have no wish to hoard my income or bury it in the earth, but to spend it in my country, and amongst my people, from whose industry I derive it. If any one can say that there is a better way of spending money for a King he would be deemed insane. Did George IV spend money in the same way? His predecessors had to cope with and subdue aggressive Palayagars, or face indigent Mahratta or Moslem chieftains out to collect loot or tribute. But Mummadi Krishnaraja Wodiyar had to cope with the world's most forward Empire-builders, and he did so, relying on God, and on the justice of his cause, and defied, braved and vanquished the concerted and persisted efforts of a succession of Great Britain's veteran diplomatists. Thereby he made himself the most illustrious of Mysore Kings, and one of the most outstanding Indian Rulers of the 19th-century. The remark of the Maharaja of Travancore on the death of Krishnaraja Wodiyar, that "India had lost a historic personage," was a recognition of his rank among contemporary Indian Princes."

Editor.

SWISS EXAMPLE

Switzerland is a land of beauty. Its lakes, mountains and pines attract everyone. But in this lovely little country in the heart of Europe; there are many specialities which we Indians should try to learn and emulate, writes Dr. Suresh Chandra Banerjee, from Geneva.

The most striking thing in Switzerland is its variety of languages. The population of Switzerland is over 40 lakhs, of which 72% speak German, 20% French, 6% Italian, 1% Romanche and the remaining, less than 1 per cent, are foreigners speaking languages of their own. The German-speaking area is contiguous to Germany, French-speaking area to France and Italian-speaking area to Italy.

SIMILARITY OF FEELING

From the impression we have of our own country, the most natural thing seems to be for the German-speaking area to unite with Germany, French-speaking area with France and Italian-speaking area with Italy. To us it really appears amazing how during the first world war, when France and Italy were allies against Germany and during the second world war when the Germans and Italians were fighting shoulder to shoulder against the French, it became possible that the three areas, instead of being involved in a mutual fight, could remain united! In Switzerland nationality is not based on similarity of race or language. With the Swiss people these are matters practically of no significance. Nationality with them depends on the similarity of feeling and experience developed as a result of long living together and fighting for the same cause.

If you ask a German Swiss what is his language he will say without hesitation and with some amount of pride German, but if you ask him what is his nationality, he will with similar pride and without any hesitation say—Swiss. The other day I repeatedly told a lift-man of our hotel that as he spoke German so, as to nationality too, he must be a German. But he persistently protested saying, no, he was a Swiss. Here in this far-away from-home land, whenever I am alone in my solitary hotel-room, this vehement protest,—“no, he is a Swiss—of this semi-literate lift-man haunts my otherwise calm mind. Why is a similar feeling not possible in our own country? We have also

similarity of feeling. Our culture, which is the result of experience derived from hoary past, is also alike. We had three curses—foreign rule, communalism and provincialism. Of the first one we are free for ever. The second one is also on the wane. Cannot we get rid of the third? Where is the difficulty? Are not the similarity of experience of the past and similarity of prospects in the future sufficiently strong bonds to make us oblivious of the tiny barrier of provincialism?

SECURE PLACE

A man we know ran into an old civil-servant friend in Washington and found him looking better than he had in years. The friend—who served with the WPA, housing authority and UNRRA during their most controversial days—said right now he's with the Department of the Interior working on the national rat-extermination campaign. “It's just wonderful,” he said, heaving a satisfied sigh. “Everybody's against rats.”

But he thrives on rats!

TRUST THE UNSEEN

When Helen Hayes addressed the Senate on a bill to admit refugee children to the U. S. A., one Senator heckled her: “Do you mean to say you'd adopt a child unseen?”

The actress replied: “I never saw my own child until it was delivered.”

KIPLING'S VAIN ANGER

Annoyed by the injury done to one of his trees by the driver of the local bus, Rudyard Kipling once wrote a vigorous letter of complaint to the bus owner, who was also landlord of an inn. The landlord laid the letter before the select company of the bar parlor, and was offered 10 shillings in cash for it. A second and stronger letter followed; and this also found a purchaser, at one pound!

When a wrathful Mr. Kipling entered the inn the next day, the landlord said, “Why didn't I answer your letters, sir? Why, I was hoping you'd send me a fresh one every day. They pay a deal better than bus driving!”

COMMUNISM AT WORK

The aims and objects of the Communist Party in India as contained in their secret circulars, which were recently seized by the C.P. police, were revealed by Hon. D. P. Misra, C. P. Home Minister, at a press interview. Here are a few aims of the Communists:

Information Document No. 11 issued by the Central Headquarters of the C. P. I Bombay on January 20, 1948, states that the Indian proletariat should not allow itself to be deluged by false nationalist considerations and that as a part of the international it should look upon the U.S.S.R. as the only Fatherland. It further states that loyalty to U. S. S. R. is the most sacred and vital task. It goes on to exhort, therefore, that the party must launch a vigorous campaign to aid the Soviet Union.

ARMED UPRISING

The seized documents indicate that strikes, agrarian struggles, general strikes, political strikes all leading towards insurrection are the forms of strategy that flow from the situation. The contemplated organisation includes besides peasant committees and strike committees etcetera, squads and guerillas for purposes of offence and defence. It is pointed out that a general strike will be followed by an armed uprising all over the country.

According to notes from a comrade, the substitution of the proletarian state for the bourgeoisie state is impossible without a violent revolution. The organisation of violence is described as necessary for the purpose of crushing resistance. The importance of organisational strategy and tactics has been emphasised.

A note on the Trade Union Resolution says that the strike has to be a hit-and-run affair and the use of every possible means is advocated. The tactics of the strike include the following:

1. Hit and know when and where to hit; take the enemy unawares as far as possible;
2. Move the workers on purely political issues. Rouse the workers to resist and hit back;
3. Secret committees in each factory must be organised;

4. Be vigilant to discern and pick out day-to-day issues behind which the mass of workers can be roused and mobilised for action.

Like kisans the party proposes to use students also as its tools. Information Document No. 3 dated March 23, 1949, *inter alia* points out the necessity of including militant students in the Students' Federation and contains detailed instructions as to the manner in which there should be spontaneous outbursts of gigantic student mass which will go into action. There are plans for organisation of steeled cadres to throw in the thick of a struggle.

POLICE TO BE CORRUPTED

A provincial circular dated February 22, 1940 *inter-alia* states that the police and military troops should be approached and requested to support the Communists in the struggle and not to resort to firing, and that students should be agitated. It is further stated that steps should be taken to take Government by storm. In another document, it is specified that the military offensive, the war of imperialist states against the U. S. S. R., is fast approaching; in the coming deadly struggle, the role of Indian Communists is enormous: the Communist Party of India occupies a responsible sector of the world revolution and for this struggle the Indian Communists must prepare in a truly Bolshevik manner.

SREE

SATYANARAYANA VAIDYASALA

CHELVUMBIA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chendrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tablets Rs. 1-8-0.

SWISS EXAMPLE

Switzerland is a land of beauty. Its lakes, mountains and pines attract everyone. But in this lovely little country in the heart of Europe; there are many specialities which we Indians should try to learn and emulate, writes Dr. Suresh Chandra Banerjee, from Geneva.

The most striking thing in Switzerland is its variety of languages. The population of Switzerland is over 40 lakhs, of which 72% speak German, 20% French, 5% Italian, 1% Romanche and the remaining, less than 1 per cent, are foreigners speaking languages of their own. The German-speaking area is contiguous to Germany, French-speaking area to France and Italian-speaking area to Italy.

SIMILARITY OF FEELING

From the impression we have of our own country, the most natural thing seems to be for the German-speaking area to unite with Germany, French-speaking area with France and Italian-speaking area with Italy. To us it really appears amazing how during the first world war, when France and Italy were allies against Germany and during the second world war when the Germans and Italians were fighting shoulder to shoulder against the French, it became possible that the three areas, instead of being involved in a mutual fight, could remain united! In Switzerland nationality is not based on similarity of race or language. With the Swiss people these are matters practically of no significance. Nationality with them depends on the similarity of feeling and experience developed as a result of long living together and fighting for the same cause.

If you ask a German Swiss what is his language he will say without hesitation and with some amount of pride German, but if you ask him what is his nationality, he will with similar pride and without any hesitation say—Swiss. The other day I repeatedly told a lift-man of our hotel that as he spoke German so, as to nationality too, he must be a German. But he persistently protested saying, no, he was a Swiss. Here in this far-away from-home land, whenever I am alone in my solitary hotel-room, this vehement protest,—“no, he is a Swiss—of this semi-literate lift-man haunts my otherwise calm mind. Why is a similar feeling not possible in our own country? We have also

similarity of feeling. Our culture, which is the result of experience derived from hoary past, is also alike. We had three curses—foreign rule, communalism and provincialism. Of the first one we are free for ever. The second one is also on the wane. Cannot we get rid of the third? Where is the difficulty? Are not the similarity of experience of the past and similarity of prospects in the future sufficiently strong bonds to make us oblivious of the tiny barrier of provincialism?

SECURE PLACE

A man we know ran into an old civil-servant friend in Washington and found him looking better than he had in years. The friend—who served with the WPA, housing authority and UNRRA during their most controversial days—said right now he's with the Department of the Interior working on the national rat-extermination campaign. “It's just wonderful,” he said, heaving a satisfied sigh. “Everybody's against rats.”

But he thrives on rats!

TRUST THE UNSEEN

When Helen Hayes addressed the Senate on a bill to admit refugee children to the U. S. A., one Senator heckled her: “Do you mean to say you'd adopt a child unseen?”

The actress replied: “I never saw my own child until it was delivered.”

KIPLING'S VAIN ANGER

Annoyed by the injury done to one of his trees by the driver of the local bus, Rudyard Kipling once wrote a vigorous letter of complaint to the bus owner, who was also landlord of an inn. The landlord laid the letter before the select company of the bar parlor, and was offered 10 shillings in cash for it. A second and stronger letter followed; and this also found a purchaser, at one pound!

When a wrathful Mr. Kipling entered the inn the next day, the landlord said, “Why didn't I answer your letters, sir? Why, I was hoping you'd send me a fresh one every day. They pay a deal better than bus driving!”

COMMUNISM AT WORK

The aims and objects of the Communist Party in India as contained in their secret circulars, which were recently seized by the C.P. police, were revealed by Hon. D. P. Misra, C.P. Home Minister, at a press interview. Here are a few aims of the Communists:

Information Document No. 11 issued by the Central Headquarters of the C.P.I. Bombay on January 20, 1948, states that the Indian proletariat should not allow itself to be deluded by false nationalist considerations and that as a part of the international it should look upon the U.S.S.R. as the only Fatherland. It further states that loyalty to U.S.S.R. is the most sacred and vital task. It goes on to exhort, therefore, that the party must launch a vigorous campaign to aid the Soviet Union.

ARMED UPRISING

The seized documents indicate that strikes, agrarian struggles, general strikes, political strikes all leading towards insurrection are the forms of strategy that flow from the situation. The contemplated organisation includes besides peasant committees and strike committees etcetera, squads and guerillas for purposes of offence and defence. It is pointed out that a general strike will be followed by an armed uprising all over the country.

According to notes from a comrade, the substitution of the proletarian state for the bourgeois state is impossible without a violent revolution. The organisation of violence is described as necessary for the purpose of crushing resistance. The importance of organisational strategy and tactics has been emphasised.

A note on the Trade Union Resolution says that the strike has to be a hit-and-run affair and the use of every possible means is advocated. The tactics of the strike include the following:

1. Hit and know when and where to hit; take the enemy unawares as far as possible;
2. Move the workers on purely political issues. Rouse the workers to resist and hit back;
3. Secret committees in each factory must be organised;

4. Be vigilant to discern and pick out day-to-day issues behind which the mass of workers can be roused and mobilised for action.

Like kisans the party proposes to use students also as its tools. Information Document No. 9 dated March 23, 1949, *inter alia* points out the necessity of including militant students in the Students' Federation and contains detailed instructions as to the manner in which there should be spontaneous outbursts of gigantic student mass which will go into action. There are plans for organisation of steeled cadres to throw in the thick of a struggle.

POLICE TO BE CORRUPTED

A provincial circular dated February 22, 1949 *inter-alia* states that the police and military troops should be approached and requested to support the Communists in the struggle and not to resort to firing, and that students should be agitated. It is further stated that steps should be taken to take Government by storm. In another document, it is specified that the military offensive, the war of imperialist states against the U.S.S.R., is fast approaching; in the coming deadly struggle, the role of Indian Communists is enormous; the Communist Party of India occupies a responsible sector of the world revolution and for this struggle the Indian Communists must prepare in a truly Bolshevist manner.

SREE

SATYANARAYANA VAIDYASALA

CHELVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chandrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Telas Rs. 1-8-0.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೊಂದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟಿ-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಕನಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ವ್ಯಾಸರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ಐವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ .

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ದೇಶರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಜೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜಿಲೆ ೦-೧೨-೦

“ ಕಾರ್ನಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ .

“ ಮ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ ಪರಿಚಯವನ್ನೇ ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವರ್ಗಕ್ಕೆಂದರೆ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುನ್ನುಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತರಕಾಂಡ,

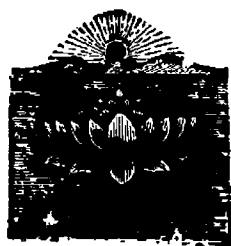
ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಜಿಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4559



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

VOL IX No. 45]

Monday 25—7—1949

[PRICE 0—1—6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5—0—0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.



"SARVODAYA SANGHA"

A recent report says.

Replying, Dr. Rajendra Prasad congratulated the organisers of the Sarvodaya Sangham and referred to the role which these institutions were expected to play. He said, "You know soon after the passing away of Mahatmaji we had a conference of constructive workers at Sevagram last year. There we decided to have Samajams to be known as Sarvodaya Samajams, which everyone who had faith in Mahatmaji's teachings and who is trying to give effect to them in his own life is entitled to join. There is to be no regular membership and no regular institutional organisation. Everyone who tries to live up to the ideals which Mahatma Gandhi preached can join these samajams".

Proceeding, Dr. Prasad referred to the need for the members of the Sarvodaya Samajams sticking to the path laid for them by Gandhi, and added, "You have taken a great responsibility upon yourselves. The greatest thing in Mahatmaji's teachings is, 'Practise what you say.' He never said one thing in his whole life which he did not practise himself. Beginning with the small experiments in the matter of food, clothing and treatment of diseases right up to the great movements which led to the emancipation of this country, you will not find in his life one single instance in which he said one thing but did another or in which he asked other people to do what he himself was not prepared to do or did not do himself. The Sarvodaya Samajam is expected to live up to that ideal. I, therefore, suggest that you should constantly be engaged in examining yourself and turning the searchlight within, just to find out how far you are able to live up to that ideal and any deviation from which you should be prepared to correct and, if necessary, also, to confess."

Dr. Prasad then referred to Mahatma Gandhi's wish to establish Sarvodaya Samajams not only in

this country but also all over the world "It was a new social order that he envisaged" Dr. Prasad said, "in which there will be no corruption, fraud, and no exploitation and oppression, in which all will live in harmony and peace not only within the country but also as between one country and another and also one nation and another. Mahatma Gandhi wanted to liquidate poverty, eradicate illiteracy and disease from that social order. If he had lived after the attainment of swaraj for more time he would have dedicated his great energies to the establishment of such samajams. Unfortunately, however, he was cut off just at the time when his services would have been most valuable to this great work. It is our duty, therefore, to take it up where he left it and do what we can to establish that samajams. I have been going about collecting funds for the Gandhi Memorial, not for erecting buildings or putting up statues, but for dedicating that money to the constructive programme which Mahatma Gandhi chalked out for the leaders of the Sarvodaya Samajam."

What a fine thing it would be if besides preaching Dr. Prasad set an example of the above! And, we hope that Mahatma Gandhi now finds in Heaven a "society with liquidated poverty and eradicated illiteracy and disease".

Ed.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,

"Rationalist", Mysore.

FOOLISH AMBASSADORS

Sir,—While presenting his credentials to H. H. the Pope, Sri Desai said that Gandhi "sought to pattern his life on the message of Christ." Continuing Sri Desai said that Gandhiji believed, "what does it matter if all the copies of the Bhagavad Gita are destroyed, so long as one can turn to the Sermon on the Mount." Perhaps Sri Desai might have forgotten the actual words of Gandhiji. But it is unpardonable on the part of a representative of a great country to be so forgetful. Gandhiji's actual words are quoted below. "Today the Gita is not only my Bible or my Koran, it is more than that—it is my mother. I lost my earthly mother who gave me birth long ago, but this eternal mother has completely filled her place by my side ever since. She has never changed, she never failed. When I am in difficulty or distress I seek refuge in her bosom... I frankly confess that the Koran and the Bible and the other Scriptures of the world do not move me as do the Gita of Krishna and the Ramayana of Tulsidas. I must tell you in all humility that Hinduism as I know it entirely satisfies my soul, fills my whole being, and I had a solace in the Bhagavad Gita and Upanishads that I miss even in the Sermon on the Mount." Gandhiji was good enough to recognise the beauty of the Sermon on the Mount also. Gandhiji says "what the Sermon describes in a graphic manner, the Bhagavad Gita reduces to a scientific formula. Today supposing I was deprived of the Gita and forgot all its contents, but had a copy of the Sermon, I should derive the same joy from it as I do from the Gita." It is high time to insist that our Ambassadors abroad should be true Ambassadors of our culture also. We can ignore it only at the risk of losing the prestige of our country's great culture which is more valuable than sterling balances or dollar assets", says a complaint.

* * *

Of all the miserable things that we see in new India, the selection and behaviour of its Ambassadors is of the worst. They serve no useful purpose, and besides making fools of themselves and their country, they serve as a drain on our sterling and dollar resources.

But we suppose the Foreign Minister wants them, and we, the common men, have to bear the humiliation.

Ed.

AN AT HOME

Mr. and Mrs. V. Shantaram, Cine artists of Bombay were guests of honour at an "At Home", at the Prabha Picture House, Mysore, by the Proprietor, Mr. Ramappa Rattchalli, on the 19th inst. In the course of an Address presented to Mr. Shantaram Mr. Ramappa observed;

"Mysore is always enjoying a reputation for keen criticism of films, and has enthusiastically joined hands with the rest of India in admiring and applauding your talents and capacities as a Director-actor. The country has recognised your unstinted loyalty to the Motion Picture Industry, and your sincere work to give the Indian Cine Art an impetus to develop itself. We have followed with very keen interest your exquisite work in Prabhat, then as the adviser to the Government of India on Documentary Films, and again in Bombay at your own Rajkamal Kalamandir.

Your pictures have always carried the full import of typical Indian Art and morals, apart from their convincing entertainment. They are unique in their suggestive power. Fraternal affection in "PADOSI", enthusiasm for life in "ADMI", and the sense of devotion in "UNEXPECTED", convey the lessons of our land to the world. "AMARJYOTHI" is an achievement of your technical skill. The colourful Dr. KOTNIS KI AMARKAHANI has inspired many a youth in the country. "APNA DESH" is a scourge and a lesson to the black-marketeer. Your pictures have roused the conscience of the West to the Indian Film art and skill, for, they blend entertainment with instruction, light with delight, and beauty with duty. Your contribution to the film industry is a bright and bold example. With your skill, art and masterful ability as a Director, you have been the nation's pride."

A large gathering of invitees attended the pleasant function.

The Rationalist.

Monday 25-7-1949.

ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಮಹಾಸಾಹಿತ್ಯಾಲಯದಲ್ಲಿ 17-7-49 ರಲ್ಲಿ ಮಹಾರಾಜರವರ ವರ್ಧಂತ್ಯಕ್ತವ ಸಮಾರಂಭದಲ್ಲಿ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್. ಇ.ಎಸ್., ರವರ ಅಧ್ಯಕ್ಷ ಭಾಷಣ.

ಮಹಾಶಯರಿ,

ಮಹಾಸಾಹಿತ್ಯಾಲಯದಲ್ಲಿ ಜ್ಞಾನವೃದ್ಧರೂ ವಯೋವೃದ್ಧರೂ ಉದ್ಭವಿಸುವಂತಿರುವ ಆಶ್ರಮವಿದ್ಯಾರ್ಥಿವೃಂದವೂ ವಿರಾಜಿಸುವ ಈ ಸಭೆಯಲ್ಲಿ ನನ್ನ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ಕೋರಿರುವುದು ಅಷ್ಟು ಸಾಧು ಬೆಂದು ನಾನು ಹೇಳಲಾರೆ. ಆದರೂ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ವರ್ಧಂತ್ಯಕ್ತವ ಸಮಾರಂಭದಲ್ಲಿ ಅವರಿಗೆ ಮಂಗಳವನ್ನು ಬಯಸುವದಕ್ಕೋಸ್ಕರ ನೆರೆದಿರುವ ಸಭೆಯಲ್ಲಿ ಭಾಗವಹಿಸಲು ಹಿಂತೆಗೆಯುವದು ಯುಕ್ತವಲ್ಲವಾದ್ದರಿಂದ ನಾನು ತಮ್ಮ ಮುಂದೆ ನಿಂತಿದೆನೆ.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ರಾಜತ್ವದ ವಿಚಾರದಲ್ಲಿ ಜನರು ಮೋಹಾವಿಷ್ಟರಾಗಿರುವದರಿಂದ ಆ ವಿಚಾರವನ್ನು ಸ್ವಲ್ಪ ಸ್ಪಷ್ಟೀಕರಿಸಲು, ಮೈಸೂರಿನ ಮತ್ತು ಯದುಮಂಜರ ಅರಿತ್ರಿಯ ವಿಚಾರದಲ್ಲಿ ನಾನು ಈ ಒಂದೆರಡು ವರ್ಷಗಳಿಂದ ಸ್ವಲ್ಪ ಪರಿಶೀಲನೆ ಮಾಡಿರುವದರಿಂದ ಆ ವಿಷಯದಲ್ಲಿ ಒಂದೆರಡು ಮಾತುಗಳನ್ನು ಹೇಳಬೇಕೆಂತಲೂ, ಮತ್ತು ಈಗಿನ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಉತ್ತಮಗುಣಗಳನ್ನು ಕುರಿತು ಸ್ವಲ್ಪ ಪ್ರಸ್ತಾಪಿಸಬೇಕೆಂತಲೂ ಬಯಸುತ್ತೇನೆ.

ರಾಜರು ಆದಿನ ಕತ್ತಿನಲ್ಲಿರುವ ಮೊಲೆಯಂತೆ ಅನುಪಯುಕ್ತರಾಗಿ ದ್ದರೆ ಆಸ್ಥಾನವೂ ಅವರೂ ಉದ್ಭವಿಸುತ್ತರೇ ಇರಲಿಲ್ಲ. ಸಮಾಜವೆಂಬ ಜನಸಂಸ್ಥೆಯು ಏರ್ಪಟ್ಟಮೇಲೆ ಅದು ಹಾಗೆಯೇ ಉಳಿದು ಮುಂದುವರೆಯಬೇಕಾದರೆ ಅರಾಜಕವೂ, ಅಸಾಯಕವೂ, ಬಹು ನಾಯಕವೂ ಆಗಿ ಇರಲಾಗದು. ಅಸಾಯಕವಾದರೆ ಜನರು ಒಬ್ಬೊಬ್ಬರೂ ಸ್ವಚ್ಛಂದಗಾಮಿಗಳಾಗಿ ನಾಶವಾಗುವರು. ಬಹುನಾಯಕವಾದರೆ ಅವರುಗಳು ಬೇಜವಾಬ್ದಾರರಾಗಿ ಪರಸ್ಪರ ವೈಷಮ್ಯದಿಂದ ಜಠರವನ್ನು ನಾಶಮಾಡುವರು. ಇದು ನಿಜವೋ ಸುಳ್ಳೋ ಎಂಬುದನ್ನು ನಾನು ಇಲ್ಲಿ ಎವರಿಸಬೇಕಾಗಿಲ್ಲ. ವೃತ್ತಪತ್ರಿಕೆಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಬೇರೆಬೇರೆ ದೇಶಗಳ ಸ್ಥಿತಿಯನ್ನು ನೋಡಿದರೆ ನಿಮಗೇ ಗೊತ್ತಾಗುವದು. ಮೈಗಳ, ಪಕ್ಷಿಗಳ, ಮಂದೆಗಳೂ ಸಹ ಒಂದೊಂದು ನಾಯಕನನ್ನು ಹೊಂದಿ ಅದಕ್ಕೆ ವಿಧೇಯರಾಗಿರುವವು.

ನಮ್ಮ ಧರ್ಮದಲ್ಲಿ "ರಂಜಯಂತಿ ರಾಜಾ", "ರಾಜಾಪ್ರಕೃತಿ ರಂಜಿತಾ", ಅಂದರೆ ಪ್ರಜೆಗಳ ಸಂತೋಷಕ್ಕಾಗಿ ಶ್ರಮಿಸುವವನು ರಾಜನೆಂದು ಹೇಳಿದೆ. ಇದನ್ನೇ ಏನನ್ನೂ "ರಾಜಾ ಬಂಧು ಕುಲಂಧನಾಂ ರಾಜಾ ಚಕ್ಷುರಚಕ್ಷುಷಾಂ | ರಾಜಾ ಪಿತಾಚಿ ಮಾತಾಚಿ

ಸರ್ವೇಷಾಂ ನ್ಯಾಯವರ್ತನಾಂ ||" "ನ್ಯಾಯಕ್ಕೆ ಅಧೀನರಾಗಿ ನಡೆದುಕೊಳ್ಳುವ ಪ್ರಜೆಗಳಲ್ಲಿ ಯಾರಿಗೆ ಯಾವ ಬಂಧುವಾಗಲಿ ಯಾವ ಅಂಗವಾಗಲಿ ನಷ್ಟವಾದರೂ ಅದರಿಂದ ಅವರಿಗೆ ಆಗಬೇಕಾಗಿದ್ದ ಸಹಾಯವನ್ನು ರಾಜನು ನಡೆಸಿಕೊಡತಕ್ಕವನು, ಎಂದು ಹೇಳಿದೆ ಶಾಕುಂತಲದಲ್ಲಿ ದುಷ್ಯಂತನು "ಯೇನಯೇನವಿಯುತ್ಯಂತಿ ಪ್ರಜಾ ಸ್ವಿಗ್ಧೇನಬಂಧುನಾ | ಸಸ ಪಾಪಾದ್ಯಂತಿ ತಾಸಾಂ ದುಷ್ಯಂತ ಇತಿ ಘೃಷ್ಯತಾಂ ||" ಎಂದು ಹೇಳಿರುವದಕ್ಕೂ ಇದೆ ಅರ್ಥವೆ. ತಂದೆ ತಾಯಿಗಳನ್ನು ಕಳೆದುಕೊಂಡು, ಮಕ್ಕಳನ್ನು ಕಳೆದುಕೊಂಡು, ಗಂಡನನ್ನು ಕಳೆದುಕೊಂಡು, ಅನಾಥರಾದವರಿಗ್ಗಲಿ ಯೋಗಕ್ಷೇಮವನ್ನು ವಹಿಸುವದು ತನ್ನ ಭಾರವೆಂದು ಹೇಳಿದಾನೆ.

ಪಾಶ್ಚಾತ್ಯರೀತಿಯಲ್ಲಿಯೂ, "ಮದೀಯ ವರದರಾಜಪ್ರವೇ," ಎಂದು ಅರ್ಜುನ್ಯಾದೀಕ್ಷಿತರು ಹೇಳುವಂತೆ, ನನ್ನ "ಸೋಪಿಯಾಲಜಿ" ಅಥವಾ 'ಸಮಾಜಶಾಸ್ತ್ರ' ಎಂಬ ಗ್ರಂಥದಿಂದ ಎತ್ತಿ ಹೇಳಬಹುದಾದರೆ,

"In this manner kingship, established temporarily during a war, is settled for life by election, then passes into the hereditary form when the Law of Succession comes into vogue, and acquires permanence when the king comes to be looked upon as a deputy of God, entrusted with the welfare of the people."

"The powers of the king are increased or decreased according to the circumstances of the Community. As a result of conquests, and as the details of administration increase, the King has to employ many ministers and officers. These, growing in power, gradually divest the king of all real interference in the administration. Only exceptional things are reserved for the king's notice or decision, and even then, he has but to assent to the line pursued by the ministers. The functions of the king of England and Emperor of India today show how limited is the scope for the king's direction in the Government of the Empire. What happens is that the king gradually finds it impossible to interfere in all matters, the officers entrusted with duties try to carry out as many things as possible on their own responsibility, and leave the king little power to interfere even if he would in special cases." ಅಂದರೆ,

“ರಾಜತ್ವ ಅಥವಾ ಏಕನಾಯಕತ್ವವು ಯುದ್ಧಕಾಲದಲ್ಲಿ ಅರಂಭವಾಗುತ್ತದೆ. ನಂತರ ಅದೇ ಜನರಿಂದ ಅಂಗೀಕೃತವಾಗಿ ಸ್ಥಿರವಾಗುತ್ತದೆ. ಅದೇ ವ್ಯಕ್ತಿಗಳ ಸಮರ್ಥರೂ ಪ್ರಜಾಹಿತಕಾರಿಗಳೂ ಆಗಿ ಗೌರವ್ಯರಾದರೆ ಅವರು ದೈವಾಂಶವೆಂಬ ಭಾವನೆಯು ಬೆಳೆದು ರಾಜತ್ವವು ಅವರ ವಂಶಪಾರಂಪರ್ಯವಾಗುತ್ತದೆ. ಅನಂತರ ರಾಜಕಾರ್ಯಗಳು ವಿಪುಲಿಸಿದಂತೆಲ್ಲಾ ಮಂತ್ರಿಗಳೂ ಅಧಿಕಾರಿಗಳೂ ಹೆಚ್ಚಿ ಅನೇಕ ಕಾರ್ಯಗಳನ್ನು ಅವರ ತಮಗೆ ಸೂಕ್ತತೆಗೊಂಡಂತೆ ನಿರ್ವಹಿಸಿಕೊಂಡು ರಾಜರ ಮೇಲ್ವಿಚಾರಣೆಗೆ ಅವಕಾಶಗಳನ್ನು ಕಡಮೆ ಮಾಡುತ್ತಾರೆ.” ಎಂದು ವ್ಯಕ್ತಪಡಿಸಿದೆ.

ಅಂದರೆ ರಾಜನ, ರಾಜತ್ವದ, ಉದ್ದೇಶವು ಸರ್ವಸಮನೂ ಸಮರ್ಥನೂ ವಿವೇಚಿಯೂ ಆದ ಉತ್ತಮವುರೂಪನು ರಾಜ್ಯವನ್ನು ಆಕಟಿಕವಾಗಿ ರಕ್ಷಿಸಿಕೊಂಡು, ಪ್ರಜೆಗಳ್ಗೆ ದುಷ್ಕರವನ್ನು ನಿಗ್ರಹಿಸಿ ಶಿಕ್ಷರವನ್ನು ಪರಿಪಾಲಿಸಿಕೊಂಡು, ಪ್ರಜೆಗಳ ಶ್ರೇಯಸ್ಕಾಮಿಯಾಗಿ, ಅವರಲ್ಲಿ ದುಷ್ಕರ ಭಯಕ್ಕೂ ಶಿಕ್ಷರ ಭಕ್ತಿಗೂ ಪಾತ್ರನಾಗಿರಬೇಕೆನ್ನುವದು, ರಾಜನ ವಿಚಾರದಲ್ಲಿ “ಅವನೂ ಮುನುಷ್ಯನೇ. ಅವನದೇನು ಹೆಚ್ಚು?” ಎಂದು ಹೇಳುವುದು, “ಜನವರವು ದಾರತಾನೆ? ಅದರ ಶ್ರೈಷ್ಟ್ಯವೇನು?” “ರಾಷ್ಟ್ರಭವವು ಬಂದಿಟ್ಟಿತಾನೆ? ಅದಕ್ಕೆ ಯಾಕೆ ಪಂದಿಸಬೇಕು?” ಎಂದು ಕೇಳುವಂತೆ, ಮೌಢ್ಯ.

ಪ್ರಕೃತ ನಮ್ಮ ಸಂಸ್ಥಾನವು ೫೫೦ ವರ್ಷಗಳಿಂದ ಯದುವಂಶದ ರಾಜರಿಂದ ರಕ್ಷಿಸಲ್ಪಡುತ್ತಿದೆ. ಅವರ ವಿಚಾರವನ್ನು ಹೇಳಲು ಯಶಸ್ಸು ಸುವಾಗ ನನಗೆ ಕಾಳಿದಾಸನ ವಾಕ್ಯಗಳು ಜ್ಞಾಪಕಕ್ಕೆ ಬರುತ್ತವೆ:

“ಸೋಹ ಮಾಜನ್ಯಶುದ್ಧಾಣಂ ಆಫಲೋದಯಕರ್ಮಣಂ |
ಆ ಸಮದ್ರ ಕ್ಷಿತಿಶಾಣಂ ಆ ನಾಕ ರಥವತ್ಪ್ರಣಂ ||
ಯಥಾವಿಧಿ ಹುತಾಗ್ನಿಃನಂ ಯಥಾಕಾಮಾರ್ಚಿತಾರ್ಥಿಣಂ |
ಯಥಾಪರಾಧ ದಂಡಾಣಂ ಯಥಾಕಾಲಪ್ರಜ್ಞೇಧಿಣಂ ||
ಶ್ಯಾಗಾಯ ಸಂಭೃತಾರ್ಥಾಣಂ ಸತ್ಯಾಯಮಿತಭಾಷಿಣಂ |
ಯಶಸವಿಜಗೀಷಾಣಂ ಪ್ರಜಾಯ್ತು ಗೃಹಮೇಧಿಣಂ ||
ಶೈಕವೇಭ್ಯಸ್ತ ವಿದ್ಯಾಣಂ ಯೌವನವಿಷಯೈಷಿಣಂ |
ವಾರ್ಧಕ ಮನಿಸ್ಸತ್ತೀಣಂ ಯೋಗೇಣಾನ್ತೆ ತನುತ್ಯಜಾಣಂ ||
ರಥಾಣಾಮನುಯಂ ವಕ್ಷ್ಯೆ ತನ.ವಾಗ್ವಿಭಾಷ್ವೇಷಿಣ |
ತದ್ಗುಣೈಃ ಕರ್ಣಮಾಗತ್ಯ ಚಾಪಲಾಯ ಪ್ರಚೋದಿತಃ ||
ತಂಸಂತಶ್ಚೋತು ಮಹಂತಿ ಸದಸದ್ವೃತ್ತಿ ಹೇತವಃ |
ಹೆಮ್ಮಸ್ತುಲಕ್ರತೈರಗೌ ನಿಶುದ್ಧಿಶ್ಯಾಮಿಕಾಪಿವಾ ||

ಕಾಳಿದಾಸನ ಸಂಸ್ಕೃತವು ಈಗಿನ ಕನ್ನಡ ಲೇಖಕರ ಕನ್ನಡಕ್ಕಿಂತ ಸುಲಭವಾಗಿ ಅರ್ಥವಾಗುವದರಿಂದ ತಮಗಳಿಗೆ ಈ ವಾಕ್ಯಗಳ ಅರ್ಥವನ್ನು ಹೇಳುವುದು ಅನವಶ್ಯಕ. ಆ ವಾಕ್ಯಗಳ ರಘುವಂಶವನ್ನು ವರ್ಣಿಸುವಂತೆ ಯದುವಂಶವನ್ನೂ ವರ್ಣಿಸುತ್ತೇವೆ.

೧೩೯೯ ರಲ್ಲಿ ಯದುರಾಯ ಕೃಷ್ಣರಾಯರು ರಾಮಲಕ್ಷ್ಮಣರಂತೆ ಕನ್ಯಾರ್ಥಿಗಳಾಗಿಯೂ ಯಾತ್ರಾರ್ಥಿಗಳಾಗಿಯೂ ದಕ್ಷಿಣ ದೇಶಕ್ಕೆಬಂದು ಯದುಗಿರಿಯ ನಾರಾಯಣಸ್ವಾಮಿ, ಚಾಮುಂಡೇಶ್ವರಿ, ಕೋಡಿ ಭೈರವೇಶ್ವರ ಸ್ವಾಮಿಗಳನ್ನು ಪೂಜಿಸಿ, ಇಲ್ಲಿನ ರಾಜಕನ್ಯೆಯನ್ನು ನಿವಾಹ ಮಾಡಿಕೊಂಡು ನೆಲೆಸಿಬಾಗಿರಿಂದ ಈ ರಾಜ್ಯವು ಅರಳಿತ್ತು. ಮರಣಕ್ಕೆ ಕ್ರಮವಾಗಿ ಬೇರೂರಿ ಪ್ರವರ್ಧಮಾನವಾಗುತ್ತಾ ಬಂದಿದೆ.

ರಘುವಂಶದಲ್ಲಾದರೂ ಅಸಮಂಜಸೆಂಬ ಕುಪುತ್ರನು ಹುಟ್ಟಿದನು. ಯದುವಂಶದಲ್ಲಿ ಆ ಕಳಂಕವೂ ಇಲ್ಲದೆ ಪುರುಷಿಗಳೂ ಧರ್ಮಿಗಳೂ ದೈವಭಕ್ತರೂ ಪ್ರಜಾಪುರಾಣಿಗಳೂ ಜನಿಸಿ ರಾಜ್ಯಕ್ಕೆ ಮೇಲ್ಮೆಯನ್ನೂ ವಂಶಕ್ಕೆ ಕೀರ್ತಿಯನ್ನೂ ತಂದಿದಾರೆ.

ವಿಷವನ್ನು ಪಾನಮಾಡಿ ಕತ್ತಿನಲ್ಲೇ ನಿಲ್ಲಿಸಿದ ಶ್ರೀಕಂಠೇಶ್ವರನಂತೆ ರಾಜಒಡೆಯರು ದೇವರ ತೀರ್ಥದಲ್ಲಿ ಕೊಟ್ಟ ವಿಷವನ್ನು ಕೈಯಲ್ಲಿಯೇ ನಿಲ್ಲಿಸಿದರು. ಬೆಟ್ಟದ ಮೇಲೆ ದೇವೀಪೂಜೆಯ ಕಾಲದಲ್ಲಿ ಶಿಡಿಲು ಒಡಿದರೂ ಅದರಿಂದ ತಲೆಯುಕೂದಲು ಮಾತ್ರ ಸುಟ್ಟು ಬೋಳ ಚಾಮರಾಜ ಒಡೆಯರು ನಿರಪಾಯರಾದರು. ಕಂಠೇಶ್ವರನರಸರಾಜ ಒಡೆಯರವರು ಭೀಮಾರ್ಜುನರಿಬ್ಬರೂ ವಕ್ರವಾದಂತೆ ಪಂಕ್ರವ.ಬಾಲಿಗಳಾಗಿ ರಾಜ್ಯವನ್ನು ವಿಪುಲಿಸಿ ಅದರ ತಳಹದಿಯನ್ನು ಭದ್ರಪಡಿಸಿದರು. ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರವರು ನಾನಮಾತ್ರದಲ್ಲಿ ಚಿಕ್ಕವರಾಗಿ ರಾಜಕೀಯದಲ್ಲಿಯೂ ಪಾಂಡಿತ್ಯದ್ವಯೂ ಬಿದಾರ್ಯದ್ವಯೂ ವೀರ್ಯದಲ್ಲಿಯೂ ಭೋಜ ವಿಕ್ರಮಾರ್ಕರಂತೆ ವಿರಾಜಿಸಿದರು. ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣೆಯವರು ಚಾಮುಂಡೇಶ್ವರಿಯೆ ಆಪರಾವತಾರವೇ ಎಂಬಂತೆ ಮೈಚ್ಚಾಸುರನನ್ನು ನಿರ್ಮೂಲ ಮಾಡುವದರಲ್ಲಿ ದೃಢ ಕಲ್ಪರಾಗಿ ರಾಜ್ಯಕ್ಕೆ ಬಂದಿದ್ದ ಅಂಧಕಾರವನ್ನು ತಮ್ಮ ತಪಶ್ಚಕ್ರಿಯಿಂದ ತೊಲಗಿಸಿ ಬೆಳಕನ್ನಂಟುಮಾಡಿದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ದಾತರೂ, ಸಾಹಸಿಗಳೂ, ಸ್ಥಿರಸಂಕಲ್ಪರೂ, ಧರ್ಮಿಗಳೂ, ವಿದ್ಯಾಭಿಮಾನಿಗಳೂ, ಆಗ ಮಹಾರಾಜಪದಕ್ಕೆ ಅನ್ವರ್ಥರಾಗಿದ್ದರು. ಅವರ ಪುತ್ರರೂ ಪೌತ್ರರೂ ರಾಜಧರ್ಮ ಕುಲಧರ್ಮ ಕ್ಷೇತ್ರಧರ್ಮಗಳನ್ನು ಪರಿಪಾಲಿಸುತ್ತಾ ವಂಶಕ್ಕೆ ಭೂಪಣರಾಗಿರಲು, ಭಾರತದ ರಾಜವೃಂದಕ್ಕೆ ತಿಲಕಪ್ರಾಯರಾಗಿರಲು, ಪ್ರಜೆಗಳ ಯೋಗಕ್ಷೇಮಕ್ಕಾಗಿ ಬದ್ಧಕಂಕಣರಾಗಿರಲು ಇದ್ದದ್ದೂ ಇರುವದೂ ತಮಗೆಲ್ಲರಿಗೂ ವೇದ್ಯವಾಗಿಯೇ ಇದೆ.

ಆಪ್ರಪೌತ್ರರಾದ ಶ್ರೀಮುಷ್ಣ ಯಚಾಮರಾಜ ಒಡೆಯರವರ ವರ್ಧಂತೆಯನ್ನು ಆಚರಿಸಲು ನಾವು ಇಲ್ಲಿ ಸೇರಿದ್ದೇವೆ. ಶ್ರೀ ಯಚಾಮರಾಜ ಒಡೆಯರವರು ೧೯೧೯ ನೇ ಇಸವಿಯಲ್ಲಿ ಜನಿಸಿದರು. ಬಾಲ್ಯದ ವಿದ್ಯಾಭ್ಯಾಸವು ಕೆಲವು ಸಹಪಾಠಿಗಳೊಡನೆ ರಾಯಲ್ ಸ್ಕೂಲಿನಲ್ಲಿ ನಡೆದು ಮೆಟ್ರಿಕ್ಯುಲೇಷನ್ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗಲು ದೇಶದ ಇತರ ಬಾಲಕರಂತೆ ಕಾಲೇಜಿಗೆ ಸೇರಿಸಲ್ಪಟ್ಟರು. ಅಲ್ಲಿ ನಾಲ್ಕು ವರ್ಷ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಿ ಬಿ.ಎ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಅತ್ಯುಚ್ಛಸ್ಥಾನದಲ್ಲಿ ತೇರ್ಗಡೆ ಹೊಂದಿದರು. ಅನಂತರ ೧೯೩೩ ರಲ್ಲಿ ವಿದೇಶಪರಿಚಯಕ್ಕಾಗಿ ಜಪಾನಿಗೆ ಪ್ರಯಾಣ ಮಾಡಿಬಂದರು ಹಿಂತಿರುಗಿ ಇಲ್ಲಿ ರಾಜ್ಯಭಾರಕ್ರಮವನ್ನು ಪರಿಶೀಲಿಸುತ್ತಿದ್ದು ೧೯೩೯ ರಲ್ಲಿ ಅವರ ಪಿತೃವರೂ ರೊಡನೆ ಯೂರೋಪ್ ಪ್ರವಾಸವನ್ನು ಕೈಕೊಂಡರು. ಸ್ವಲ್ಪಕಾಲದಲ್ಲಿ ಅಲ್ಲಿ ಯುದ್ಧಪರಿಸ್ಥಿತಿಯು ಉಂಟಾಗಲು ಸಂಸ್ಥಾನಕ್ಕೆ ಹಿಂತಿರುಗಿದರು. ೧೯೪೦ ರಲ್ಲಿ ಇವರ ತಂದೆಯವರೂ ದೊಡ್ಡಪ್ಪಂದಿರಾದ ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರೂ ಪರಂಧಾಮವನ್ನೈದಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ರಾಜ್ಯಭಾರವನ್ನು ಕೈಗೊಂಡರು.

ಪಟ್ಟಾಭಿಷೇಕ ಸಂದರ್ಭದಲ್ಲಿ ಅವರು ಪ್ರಜೆಗಳಿಗೆ ಒಂದು ಸಂದೇಶವನ್ನು ಕೊಟ್ಟು ಹೀಗೆಂದು ಹೇಳಿದರು: “I look upon this ceremony of ascending the throne of my ancestors as a dedication of myself, my life,

and all I have, to the service of the people of Mysore. But I am fully conscious that no effort of mine can succeed alone. I need your help and your Co-operation, your confidence, and your love. May God grant me light and strength in the discharge of the sacred duty entrusted to me, and may His blessings in abundance rest on every hearth, and brighten every home in Mysore."

"ನಾನು ಈ ನಮ್ಮ ಪೂರ್ವಿಕರ ಸಿಂಹಾಸನಾರೋಹಣಮಾಡುವ ಸಂಸ್ಕಾರವನ್ನು ನನ್ನನ್ನು ನನ್ನ ಪುತ್ರ, ಮತ್ತು ನನ್ನ ಸರ್ವಸ್ವ ಪನ್ನೂ, ಪ್ರಜೆಗಳ ಕ್ಷೇಮಕ್ಕಾಗಿ ಒಪ್ಪಿಸುವಿಕೆ ಎಂದು ಭಾವಿಸಿದ್ದೇನೆ. ಆ ಯೋಗಕ್ಷೇಮವು ನನ್ನ ಸ್ವಪ್ರಯತ್ನ ಮಾತ್ರದಿಂದಲೇ ಸಾಧ್ಯವೆಂದು ನಾನು ಎಣಿಸಿಲ್ಲ. ಅದಕ್ಕೆ ನಮ್ಮಗಳ ಸಹಾಯವೂ ಒತ್ತಾಸೆಯೂ, ನಂಬಿಕೆಯೂ, ಪ್ರೀತಿಯೂ ಅವಶ್ಯಕವು. ಈ ಪೂಜ್ಯವಾದ ಕರ್ತವ್ಯವನ್ನು ನಿರ್ವಹಿಸುವುದಕ್ಕೆ ಶಕ್ತಿಯನ್ನು ಭಗವಂತನು ನನಗೆ ಕೊಡಲೆಂದೂ, ಅವನ ಆಶೀರ್ವಾದವು ಸಮೃದ್ಧಿಯಾಗಿ ನನ್ನ ಪ್ರಜೆಗಳ ಮನೆಗಳಲ್ಲಿಲ್ಲಾ ಬೀಗಲಿ ಎಂದೂ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ" ಎಂದು.

ಆ ಮಾತನ್ನು ಹೇಳಿ ಅಲ್ಲಿಗೆ ಹತ್ತು ವರ್ಷಗಳಾದವು. ಅವರು ಶ್ರೀರಾಮಕೃಷ್ಣ ಆ ಮಾತನ್ನು ಅಕ್ಷರಣ್ವಿಠಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುತ್ತಿದ್ದಾರೆನ್ನುವದು ನಿಮ್ಮೊಂದಿಗೂ ತಿಳಿದಿದೆ. ಯದುರಾಯರಾದಿಯಾಗಿ ತಮ್ಮ ಪೂರ್ವಿಕರು ಸ್ಥಾಪಿಸಿ ಉದ್ಧರಿಸಿದ ರಾಜ್ಯವನ್ನು ಇವರು ಎಷ್ಟರಮಟ್ಟಿಗೆ ಮುಂದುವರಿಸುವರೆನ್ನುವದು ಈ ಕೆಳಗಿನ ಕೆಲವು ಅಂಶಗಳಿಂದಲೇ ಗೊತ್ತಾಗುತ್ತದೆ.

ಯದುರಾಯರು ಬಂಡಾಗ ಮೈಸೂರು ರಾಜ್ಯವು ಪುನರಿರ್ಮಾಪ್ತವಾಗಿತ್ತು. ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರವರ ಆಳ್ವಿಕೆಯ ಹತ್ತನೆಯ ವರ್ಷದಲ್ಲಿ ಅದು ೨೯೪೫೮ ಮೈಲಿ ವಿಸ್ತಾರವಾಗಿ, ೭೫ ಲಕ್ಷ ಪ್ರಜೆಗಳಿಂದ ಕೂಡಿದೆ. ಆದ್ದರಿಂದ ವ್ಯವಸಾಯಕ್ಕಾಗಿ ೨೬೬೫ ದೊಡ್ಡ ಕೆರೆಗಳೂ ೨೦೬೬೮ ಚಕ್ಕ ಕೆರೆಗಳೂ ಕಟ್ಟಲ್ಪಟ್ಟಿವೆ. ಆದ್ದು ೨೦೬೫ ಮೈಲಿ ನಾಲೆಗಳೂ ೧೧,೬೦,೦೦೦ ಎಕರೆ ತರೀ ಜಮೀನುಗಳಿಗೆ ನೀರನ್ನು ಒದಗಿಸುತ್ತವೆ. ೬೧,೬೪೦೦೦ ಎಕರೆ ಜಮೀನುಗಳು ಅಬಾಧಿತವಾಗಿವೆ. ಸಂಸ್ಕಾರದಲ್ಲಿ ೪೯ ಲಕ್ಷ ದನಗಳೂ, ೨೬೯ ಗ್ರಾಮ ಕೈಗಾರಿಕಾ ಕೇಂದ್ರಗಳೂ, ೪೩೩ ಕಾರ್ಖಾನೆಗಳೂ, ೧೦ ಹತ್ತಿ ದಿ. ಫ್ಲಿಗಳೂ ಇವೆ. ೬೧೫೦೦ ಎಕರೆ ಮಲ್ಚರಿ ತೋಟಗಳಿಂದ ೩ ಲಕ್ಷ ಮೌಂಡು ಫಲೇಹರ್ ರೇಷ್ಮೆಯು ತಯಾರಾಗಿ 1½ ಕೋಟಿ ರೂಪಾಯಿ ಬಿಲಿಯಾಗುತ್ತದೆ. ಇಲ್ಲಿನ ಚಿನ್ನದ ಗಣಿಯಲ್ಲಿ ೧,೬೦೦೦ ಟೋನ್ ಚಿನ್ನವೂ ೧೦೧೦೦ ಟೋನ್ ಬೆಳ್ಳಿಯೂ ಲಭಿಸುತ್ತವೆ. ಇಲ್ಲಿ ೧೮೫೦೦೦ ಟರ್ ಸಕ್ಕರೆಮೂ, ೫೫೦೦ ಟರ್ ಕಬ್ಬಿಣವೂ, ೨೩೩೦೦ ಟರ್ ಉಕ್ಕೂ, ೨೩೬೦೦ ಟರ್ ಸಿಮೆಂಟು, ೨೬೦೦ ಟರ್ ಕಾಗದವೂ, ೫೦೦೦ ಟರ್ ಸಾಬೂನೂ, ೨೯೦೦ ಟರ್ ಕೃತಕ ಗೊಬ್ಬರವೂ ತಯಾರಾಗುತ್ತವೆ. ಇಲ್ಲಿ ೨೦೨೬ ಕೋ-ಆಪರೇಟಿವ್ ಸೊಸೈಟಿಗಳೂ, ೨೪೮ ಜಾಯಿಂಟ್ ಸ್ಟಾಕ್ ಕಂಪನಿಗಳೂ ಇವೆ. ಇಲ್ಲಿಯವರೆಗೆ ೪೦೯ ಅಸ್ಪತ್ರಿಕೆಗಳೂ,

೯೩೭೨ ವಿದ್ಯಾಸಂಸ್ಥೆಗಳೂ ೨೧ ಕಾಲೇಜುಗಳೂ, ೯೦ ಹೈಸ್ಕೂಲುಗಳೂ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟಿವೆ. ೮೫೭ ಮೈಲಿ ರೈಲುಗಳೂ ೫೭೪೬ ಮೈಲಿ ರಸ್ತೆಗಳೂ ಇವೆ. ಈ ವಿವರಣೆಯನ್ನು ಇನ್ನೂ ವಿಸ್ತರಿಸಲು ಇಲ್ಲಿ ಸಮಯವಿಲ್ಲ.

ಇಷ್ಟು ೫೫೦ ವರ್ಷಗಳು ಸಾರೋದ್ಧಾರವಾಗಿ ನಡೆದುಕೊಂಡು ಬಂದ ಯದುವಂಶದ ಅರಸರ ರಾಜ್ಯಭಾರದ ಫಲ. ಅವರು ನಮ್ಮ ಗೌರವಕ್ಕೂ ಕೃತಜ್ಞತೆಗೂ ಪಾತ್ರರೋ ಅಲ್ಲವೋ ನೀವೇ ಊಹಿಸಿಕೊಳ್ಳಬಹುದು. ಆ ಯದುವಂಶದ ಈಗಿನ ಪ್ರತಿನಿಧಿಗಳಾದ ಶ್ರೀಮಾನ್ಮಹಾರಾಜರವರು ವೈದ್ಯಕೃಷ್ಣದಲ್ಲಾಗಲಿ, ಧರ್ಮನಿಷ್ಠೆಯಲ್ಲಾಗಲಿ, ದೈವಭಕ್ತಿಯಲ್ಲಾಗಲಿ, ಔದಾರ್ಯದಲ್ಲಾಗಲಿ, ಪ್ರಜಾಪ್ರಭುತ್ವದಲ್ಲಾಗಲಿ, ಇತರ ಸಾತ್ವಿಕ ಗುಣಗಳಲ್ಲಾಗಲಿ ತಮ್ಮ ಪೂರ್ವಿಕರಲ್ಲಿ ಯಾರಿಗೂ ಕಡಮೆಯಾಗಿಲ್ಲ. ಅವರು ಇಷ್ಟು ಸತ್ತ್ವಗುಣಭೂಯುಕ್ತ ರಾಗಿರುವದು ನಮ್ಮಗಳಿಗೆ ಹೆಮ್ಮೆಗೆ ಕಾರಣವಾಗಿರುವುದಲ್ಲದೆ, ನಮ್ಮಗಳಿಗೆ ಮೇಲ್ಪಂಕ್ತಿಯಾಗಿರುವದು.

ಆದ್ದರಿಂದ ಅವರ ವರ್ಧಂತಿಯ ಸಮಯದಲ್ಲೇ ಅವರಿಗೆ ಧನ್ಯವಾದವನ್ನು ಅರ್ಪಿಸಿ, ಅವರಿಗೆ ಭಗವಂತನು ದೀರ್ಘಾಯುಷ್ಯವನ್ನೂ ಸಮಸ್ತ ವಿಧ ಸುಖಗಳನ್ನೂ ಕೊಡಲೆಂದು ಪ್ರಾರ್ಥಿಸುವದು ನಮ್ಮ ಕರ್ತವ್ಯವಾಗಿರುವದು. ಆ ಕರ್ತವ್ಯವನ್ನು ತಮ್ಮಗಳೊಡನೆ ನೆರವೇರಿಸಲು ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟ ಅಧ್ಯಕ್ಷರಿಗೆ ನನ್ನ ಮಂದನೆಗಳನ್ನು ಅರ್ಪಿಸುತ್ತೇನೆ.

ಜಿ. ಆರ್. ಜೋಷ್ವರ್.

India Today

PANDIT NEHRU

Dealing with other problems, Pandit Nehru said that, while refugee rehabilitation had not been satisfactory in any province, the position was more unsatisfactory in West Bengal. He also referred to the complaint he had received from the officials of West Bengal about too much interference in their work by Ministers and Congressmen. 'This, he remarked, was not good for the administration, as it tended to make officials irresponsible.

Pandit Nehru told the legislators that he would look into specific charges of corruption, but added that often there were vague charges, which could not be substantiated.

P. R. DAS

Although the preamble to the draft Indian constitution promised the fundamental freedoms to the Indian citizen, its subsequent provisions as accepted so far are not such as would guarantee civil liberty of the individual, said Mr. P. R. Das, Retired High Court Judge of Patna, delivering the presidential address at the Indian Civil Liberties Conference which commenced its session today in the St. Mary's Hall, George town, Madras, says a report.

Mr. Das said that although article 13 of the constitution sought to ensure freedom of speech and assembly and to form associations and unions, clauses 2, 3 and 4 thereof provided that these were subject "to the operations of any existing law." As various security measures, press acts, police acts and criminal law amendment acts and other "lawless laws" formed part of "existing laws," the declaration of freedom amounted to nothing, he said.

It was however article 15 of the Draft Constitution that provided the "gravest menace" to civil liberty. By substituting in this article, the original words "due process of law"—which meant rule of law, by the law of the land—by the words "except according to procedure established by law" they had deliberately given power to the executive governments to suppress civil liberty and to substitute executive justice for rule of law.

Mr. Das criticised the Congress Government for perpetuating the very laws and the very legal system which they had fought all along. He did not find any change in administrative methods today and there was the same police raj. There was also a marked disinclination to implement the much-needed reform of separation of judiciary from the executive.

Stating that a one-party state always tended to absolutism, Mr. Das stressed the need for a vigorous opposition 'as eternal vigilance is the price of liberty.' Those who valued freedom should come together without delay and organise a "truly democratic" party, he said.

India was an original member of the United Nations Organization and Mr. Das said, the so-called security acts were against the spirit and the letter of the Charter of the United Nations. The

express recognition and the special protection of fundamental rights of man had become a general principle of Constitutional law of civilised States, and that International Law was increasingly taking note of this fact. Freedom from arbitrary arrests was surely a fundamental, unalienable, and natural right of man. While all civilised nations, including Japan, had realised that a recognition of the fundamental rights of man was essential to provide a defence to the citizen against the discretionary power of restraint on the part of the Government, for 'power tends to corrupt, and absolute power corrupts absolutely.' India alone had struck a discordant note; India alone showed a tendency to go back to absolutism.

In this context, Mr. Das said, there was a great need for a vigorous opposition to guarantee civil liberty. 'I am convinced that those who value freedom should come together without delay and organise a truly democratic party in India today. I have little hope that this party will make any impression on the electorate at the next general election; but still an opposition is necessary. I have every confidence that this Conference will give a lead to the country as to the means to be adopted to fight this new menace. We must never forget that 'eternal vigilance is the price of liberty.'

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES
CURRENT ACCOUNT opened and interest
allowed @ 2½ per annum.

THRIFT DEPOSITS opened and interest
allowed @ 3½ % up to Rs. 5000. Rules on
application.

FIXED DEPOSITS received at favourable
rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943-44	1945	1946	1947
5%	7½%	7½%	10%	10%	10%	10%	15%	15%

Apply to:—

THE MANAGING DIRECTOR.

The Mandayam Banking & Insurance Co.,
Limited.

Chamaraja Road, MYSORE.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ. ”

ಹಿಂದುಕರ್ತೃತೆ:

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವವೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ಭವರಾಜರು:

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,

ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಪಾರವೃದ್ಧಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಜೀವರವಾಗದಂತೆ ವ್ಯಾಸಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರಿಗಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಜೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜಿಲೆ ೦-೧-೦

“ ಕಾರ್ನಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ನಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧ ಸಾಹಿತ್ಯ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಳ್ಳುಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕರಸಿಕೆಂದರೆ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೩ ಅಂಕಗಳ ಪ್ರಕಟಣೆ, ೦-೩-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ನಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತಕಾಂಡ,

ಎಂಬ ಆಪಾಲವೃದ್ಧಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಜಿಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor G. R. JOSYER, M.A., F.R.E.S

Asst. Editor: G. S. JOSYER, M.A.

Vol IX No. 46]

Monday 1-8-1 49

[PRICE 0-1-6.

“Chika-Devaraja Binnapam”

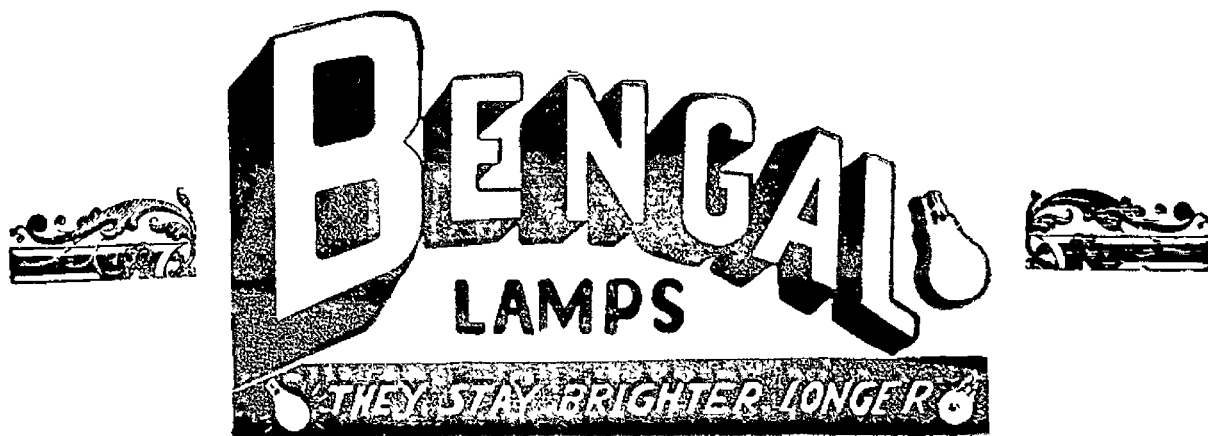
A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs, 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.



THE INDIAN CONSTITUTION

Among the more important changes made by the Assembly in the Draft Constitution as originally introduced, one relates to the procedure in Parliament and the State Legislatures in regard to financial matters. This lays down the salutary principle that there shall be no taxation without law. Provision has been made for the creation of two funds, to be known respectively as the Consolidated Fund and the Contingency Fund. The former is intended to ensure that all revenues raised by taxes or received in other ways are, without being appropriated to any particular purpose, collected together into one Fund so that Parliament, when it comes to vote upon the budget, has at its disposal a Fund which it could disburse. In other words, the institution of such a Fund would prevent the proceeds of taxes being frittered away by laws made by Parliament for individual purposes without regard to the general necessity of the people. The Contingency Fund is in the nature of an imprest, into which will be paid such sums as may be determined by law, to be advanced by the President for meeting unforeseen expenditure not yet authorised by Parliament.

Then, there is the further provision made for the passing of an Appropriation Act, in place of the existing Schedule of authorised expenditure which required authentication by the President. This change, it is claimed, will establish the supremacy of Parliament in the matter of Finance. Under the Constitution, no expenditure can be incurred unless it has been sanctioned by Parliament, and the proper authority to certify such sanction, it is felt, should be Parliament itself and not the President. The next change introduced in this group of provisions relates to what is called vote on account. This provides for Parliament allowing in advance a lump sum grant to the Executive in respect of the estimated expenditure for a part of any financial year pending the completion of the procedure for the voting of such grant and the passing of the law in relation to that expenditure. Identical provisions also have been introduced in the States' part of the Constitution.

All these changes, it may be said, bring the financial procedure in the Indian Parliament and the State Legislatures into line with that obtaining in Britain.

Another new provision introduced in the Chapter on the Judiciary confers power on the Supreme Court to review any judgment or order passed by itself. The provisions in this Chapter as adopted by the Assembly also do away with the distinction originally contemplated between the Supreme Court's appellate jurisdiction over High Courts in the Provinces and High Courts in the Indian States. This was done with a view to making judicial procedure uniform throughout India. Also, this accords with the present assumption that under the new Constitution the Indian States will be brought as nearly as possible, to the same level as the Provinces in all respects, politically as well as administratively.

The next important change relates to the mode of appointment of Governors. The Drafting Committee had proposed two alternatives in the Draft Constitution. The first of these, which was in accordance with an earlier decision of the Assembly, required the Governor of a State to be elected by the direct vote of all the adult voters in the State. The second provided that the Governor should be appointed by the President from a panel of four candidates to be elected by the members of the State Legislature in accordance with the principle of proportional representation. The provision as now adopted by the Assembly lays down that the Governor shall be appointed by the President by warrant under his hand and seal; or, in other words, the Governor of a State is now to be a wholly nominated person. One of the main reasons which influenced such a change was the fear that the co-existence of a Governor elected by the people and a Prime

(Continued on page 7).

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಗಾಯತ್ರಿ ರಾಮಾಯಣ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

India today

J. P. NARAYAN

Mr. Jaya Prakash Narayan, the Socialist leader, today accused the Congress Government of having made a mockery of democracy by their policy of deliberate curtailment of civil liberties. The majority party, he added, was utilising the so-called independence to rule with an iron hand by crushing the minority parties, says a report.

Mr. Narayan, who was addressing a public meeting here added: "The question of civil liberty is not a mere academic one. It is interwoven with the question of bread and happiness of the people. The voice of the people is now being sought to be silenced, their right to express their view-points stifled and smothered, and their efforts to organise themselves and to create public opinion at the mercy of the men in power."

No meetings could be held, he said, nor a procession taken out nor a mass slogan raised without the previous sanction of the authorities.

The sole aim of the Congress, the majority party, was now to retain anyhow its stranglehold on the country even as their predecessors did and through the same methods of special and emergency laws, he said.

Even Mr. Churchill's Government did not impose so many restrictions and ordinances to prevent the smooth transference of power through the ballot box, Mr. Narayan said.

If the evils that had crept in the administration were not cured, Mr. Narayan said, the country would be plunged in chaos and anarchy and will be ruined. The first symptoms of anarchy were being noticed in the streets of Calcutta and in some districts in South India.

Mr. Narayan said that the Communist menace could not be suppressed by police rule alone. Government should give the people the means and opportunity to point out their (Government's) wrongs with a view to correcting them. He said that power had corrupted the Congress which had compromised with evil. Congressmen should no longer be allowed to swear by the sacred name of Gandhiji and bank on the past goodwill.

In India today, he said, production, both agricultural and industrial, was slow and diminishing,

the general administration inefficient and corrupt, and trade and commerce manned by seasoned blackmarketeers. People went naked and hungry while Rs 40 crores had been wasted on the 'grow-more-food' campaign and even true Congressmen were dissatisfied with the performance of erstwhile leaders," Mr. Narayan said.

TURKEY BACK TO RELIGION

In Sisli, suburb of Istanbul, stands an almost completed mosque, the first to be built in Turkey for 250 years. Many devout Muslims went there to pray last month, for a religious revival is now sweeping Turkey. In Government schools teachers give twice-weekly religious lessons, beginning with the traditional Muslim *besleme*: "I will begin with the name of Allah, who created and protects me."

For 26 years, writes *News Review*, Turkey had no official religion. Dictator Mustafa Kemal Ataturk, who carved the new State from the ruins of the old Ottoman Empire, tried to smother the Islamic tradition because it interfered with his plans.

He closed hundreds of mosques, stopped paying the imams and discouraged religious teaching. By 1945, a whole generation had grown up without knowing Allah, and enlightened Turks began to feel the need for something more than streamlined monuments to Kemal. By allowing an Opposition Party to be formed for the first time in 1945, President Ismet Inonu opened the door for the religious revival. By a show of hands, deputies decided to have religion taught again.

Results were immediate and surprising to those who maintained that in Turkey, Islam was dead. Some shops began closing at prayer time. Cheap translations of the Koran appeared in the hands of street vendors.

Before the schools religious programme began last February, parents were required to sign written statements that they wished their children to attend the classes. In rural areas, almost 100 percent signed. Even in Istanbul, where atheism is supposed to have made its deepest inroads, 99 percent signed.

India today

J. P. NARAYAN

Mr. Jaya Prakash Narayan, the Socialist leader, today accused the Congress Government of having made a mockery of democracy by their policy of deliberate curtailment of civil liberties. The majority party, he added, was utilising the so-called independence to rule with an iron hand by crushing the minority parties, says a report.

Mr. Narayan, who was addressing a public meeting here added: "The question of civil liberty is not a mere academic one. It is interwoven with the question of bread and happiness of the people. The voice of the people is now being sought to be silenced, their right to express their view-points stifled and smothered, and their efforts to organise themselves and to create public opinion at the mercy of the men in power."

No meetings could be held, he said, nor a procession taken out nor a mass slogan raised without the previous sanction of the authorities.

The sole aim of the Congress, the majority party, was now to retain anyhow its stranglehold on the country even as their predecessors did and through the same methods of special and emergency laws, he said.

Even Mr. Churchill's Government did not impose so many restrictions and ordinances to prevent the smooth transference of power through the ballot box, Mr. Narayan said.

If the evils that had crept in the administration were not cured, Mr. Narayan said, the country would be plunged in chaos and anarchy and will be ruined. The first symptoms of anarchy were being noticed in the streets of Calcutta and in some districts in South India.

Mr. Narayan said that the Communist menace could not be suppressed by police rule alone. Government should give the people the means and opportunity to point out their (Government's) wrongs with a view to correcting them. He said that power had corrupted the Congress which had compromised with evil. Congressmen should no longer be allowed to swear by the sacred name of Gandhiji and bank on the past goodwill.

In India today, he said, production, both agricultural and industrial, was slow and diminishing,

the general administration inefficient and corrupt, and trade and commerce manned by seasoned blackmarketeers. People went naked and hungry while Rs 40 crores had been wasted on the 'grow-more-food' campaign and even true Congressmen were dissatisfied with the performance of erstwhile leaders." Mr. Narayan said.

TURKEY BACK TO RELIGION

In Sisli, suburb of Istanbul, stands an almost completed mosque, the first to be built in Turkey for 250 years. Many devout Muslims went there to pray last month, for a religious revival is now sweeping Turkey. In Government schools teachers give twice-weekly religious lessons, beginning with the traditional Muslim *basime*: "I will begin with the name of Allah, who created and protects me."

For 26 years, writes *News Review*, Turkey had no official religion. Dictator Mustafa Kemal Ataturk, who carved the new State from the ruins of the old Ottoman Empire, tried to smother the Islamic tradition because it interfered with his plans.

He closed hundreds of mosques, stopped paying the imams and discouraged religious teaching. By 1945, a whole generation had grown up without knowing Allah, and enlightened Turks began to feel the need for something more than streamlined monuments to Kemal. By allowing an Opposition Party to be formed for the first time in 1945, President Ismet Inonu opened the door for the religious revival. By a show of hands, deputies decided to have religion taught again.

Results were immediate and surprising to those who maintained that in Turkey, Islam was dead. Some shops began closing at prayer time. Cheap translations of the Koran appeared in the hands of street vendors.

Before the schools religious programme began last February, parents were required to sign written statements that they wished their children to attend the classes. In rural areas, almost 100 percent signed. Even in Istanbul, where atheism is supposed to have made its deepest inroads, 93 percent signed.

The Rationalist.

Monday 1-8-1949.

A GREAT SOUL

V

What Pandit Nehru sought to do nearly 40 years later, Brahmabandhab did in 1907. He was the first man to suggest complete independence for India. He wrote,

"I swear by the moon and the sun that I heard in my heart of hearts this message of freedom. As the tree in winter gets a new life with the touch of the breeze of spring, as you feel joy at the return of love, as the heart of a hero dances to the call of the trumpet of war, so a feeling has throbbled in my heart.

"Independence will mean both freedom from our slave-complex, and freedom from gerrymandering politics.

"With the spread of English rule and culture, India lost her own ideal of civilisation. Our educated classes think as they have been taught by their Firinghi Masters. Our minds have been conquered. We have become slaves. The faith in our own culture and the love for things Indian are gone. India will reach Swaraj the day she will again have faith in herself. Ramakrishna had gone in that line. So did Bankim. So did Vivekananda. The whole mass of our people must now be made to appreciate things Indian and to return to our ancient way. That is *Svadesh* as opposed to *Bidesh*."

"The Blade," by Animananda, published by Messrs. Roy & Son, 79/25 D, Lower Circular Road, Calcutta.

Price Rs. 4,

"Noble India we want, Golden India, the India of Kapila and Gautama, Vasishtha and Vyasa, Raghu and Dilip, Rama and Yudhishtira; and for the creation of such an India, freedom from slave mentality is necessary. Political Independence there must be, but it is not possible if there be a slave mentality. As long as the inferiority-complex is present, slavery will follow. Pratap's belief in the Rajputs, Shivaji's faith in the Hindus, made them declare their wars of Independence."

"If the Firinghi says that he will impose extra taxes on our Svadeshi shops and post policemen to our schools, *I shall not submit to the oppression* of these laws of yours which violate Svadeshi. It will be what is called 'passive resistance.' The time for that has not come yet. But if the Firinghi obstructs us in our Svadeshi vow, then indeed we shall have to adopt that course.

In August 1907 he wrote in *Sandhya*, "When we think of our going to jail, we cannot help laughing outright. A revolution is impending, and we leap with joy and clap our hands." And, "Let lathis, sarkis, dros, and a few fire-arms be kept. In all villages have about 6 bhadraloks and 25 to 50 men of Bagdi or Chandel caste. Thanas, lathis, fire-works and small bombs will have to be kept. Meetings are no use. One must slap one's upper arm in the manner of athletes about to close with their adversaries and throw 'tals'."

Before long he was arrested for sedition along with the manager and printer of the paper. C. R. Das undertook the defense. But Brahmabandhab declared, "I do not want to take any part in this trial because I do not believe that in carrying out my humble share of this God-appointed mission of Swaraj, I am in any way accountable to

the alien people who happen to rule over us, and whose interest is and must necessarily be in the way of our true national development."

But during the trial he fell ill, and, on October 10th 1907, passed away.

And so passed away a remarkable personage in the galaxy of the heroic sons whom Bengal brought forth in the last century. A man of goodness and purity, a man of selfless devotion to the public, a man of burning patriotism, a scholar, thinker, speaker, writer and leader, Brahmabandhab Upadhyay burnt himself for the sake of his fellowmen, and sacrificed himself at the altar of his country. Dying early in the thick of the First Swaraj Fight he was not so well known to the rest of India, but Bengal knew him well and mourned him.

Ravindranath Tagore wrote,

"Upadhyay was a Sannyasi, Roman Catholic yet Vedantist. He was powerful, fearless, detached; he wielded great influence on those who came near him: he had a deep intelligence, and an extraordinary hold on spiritual matters."

At long last, over 40 years after his death, a companion of his, Animananda, has recorded the shining story of this noble person. It makes fine reading, and its publication at this juncture takes our mind from thoughts of mercenary pseudo-patriots, time-servers, place-hunters, and power-grabbers, to one whose honesty was as great as his patriotism, and whose selflessness was as great as his honesty.

Editor.

TIME OUT OF JOINT

Although we all live in one world, we do not live in one time. That is why the attempt to divide the world again into segments is causing unbearable tension.

The jangle you hear is not so much national anthems out of tune, as clocks out of time. The primeval tom-tom still beats, while the atom bomb ticks. Russia is straddling the centuries, in victory more than ever pounding backward to Peter the Great, and racing at the same time to overtake Henry Ford and Henry Kaiser, before she has caught up with Thomas Jefferson. The clocks of Europe are turning back and the clocks of Asia are turning forward. And there are places where time stands still, because the night does not lift and there is no tomorrow!

FEDERAL TENTACLES

Governor Ralph F. Gates of Indiana recently said:

"The city of Indianapolis is a long way from Washington, but already the federal government occupies 11 percent of all the office space in down-town Indianapolis—and is asking for more. It was reported earlier this year that the national average of office space occupied by the federal government in large cities is 10.5 percent."

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

ON CRITICISM

Straight noses or thick lips are things commonly commented upon. To comment and then to criticise or praise is an irrepressible desire in every human breast, though some prefer to stagnate their thoughts to themselves. The field for criticism is very large. If one were to criticise all that has been the work of man, there would be no end to it at all! But that way lies the path of a pessimist. Of course, criticism is not necessarily the output of a pessimistic brain. It can certainly be made use of by the optimist as well; and herein lies the chance for constructive criticism. A matter of great difficulty is to encourage while one criticises, and if one succeeds in this it is really a great achievement. This must be our motto, namely, to criticise justly to produce good effects.

Samuel Johnson could "kill a book with one sentence or, with three words of high praise, grant it success, wealth, and fame." He was right in his criticism. He was never driven away by one good line in a bad book, or even by a bad ending in a good book.

Today, in India book reviews are not to be found in all magazines and weeklies. Wherever books are reviewed they are hardly criticised, and in most cases only an idea of the contents is given. Apart from the Indian literature in English, Indian books in our provincial language have attracted attention of both the public and the lay critic. Usually it is the public that hears the critic and also sympathises with the writer.

More than books, film industry is quite popular with the masses. A film critic has a burden of responsibility since a motion picture is the work of more than a score of individuals, from the director to the story-writer.

Let us come down to our day-to-day life, where criticism may satisfy one, irritate another, and amuse a third! This pleasure is but the outcome of heartfelt envy or jealousy, which when put in words is found to be criticism.

We all know the story of the young Shoe-maker, whose wares were not bought by the people even though they were of fine workmanship. The undaunted shoe-maker, however, went on working day in and day out. Once it so happened that the Maharaja of the place liked this shoe-maker's

models and ordered him to make the new type with designs made in them with gold. Soon the shoe-maker became very popular and everyone bought shoes for him. What do we learn of this story? One must not judge anything by one's own standard. The critic, therefore, has the highest job of overcoming his or her own feelings in criticising, be he or she a stage critic, a literary critic or a film critic.

If a man gets into the habit of criticising, it becomes difficult to be overcome. So it is better for every one to abstain from it. But constructive criticism is something absolutely different, where to criticise is to help.

R. Subbarama Sastry.

STRONG FOOD

Groundnut with jaggery, cocoanut with jaggery, til seed with jaggery provide strong foods. I know from my own experience that groundnut pounded into flour mixed with about one-fifth of its weight of jaggery and with the juice of two or three sour oranges is one of the best recuperate foods, writes G. S.

From January 30, 1948, I began to take one meal in forty-eight hours. And of course I lost weight in the first few months, and then I thought of the groundnut preparation above referred to, and I have since regained a major portion of the lost weight. I can safely recommend it to others. Groundnut contains more protein, more carbohydrate, more fat than any other food which we are accustomed to. It not only builds up the body but helps in mental concentration.

SREE

SATYANARAYANA VAIDYASALA

CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chandrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tolas Rs. 1-8-0.

(Continued from page 2.)

Minister responsible to the Legislature might lead to friction and consequent weakness in administration.

The Constituent Assembly has introduced important changes to the provision regarding the electoral machinery under the Constitution. The original provision contemplated separate Election Commissions for the Centre and for each of the States. The provision as now adopted vests the superintendence, direction and control of all elections, central as well as State, in a single Commission. The Commission is to consist of a Chief Election Commissioner (who will be its Chairman) and such number of other Commissioners as the President may from time to time fix. All the Commissioners are to be appointed by the President, subject to any law made by the Parliament in this behalf. Provision has also been made for the appointment of Regional Commissioners, where necessary, to assist the Central Commission in elections in the various States. The Chief Election Commissioner shall not be removed from office except in like manner and on like grounds as a judge of the Supreme Court; and the conditions of his service shall not be varied to his disadvantage after his appointment. The other Election Commissioners or a Regional Commissioner shall not be removed from office except

on the recommendation of the Chief Election Commissioner. The functions of the Commission are the superintendence, direction and control of the preparation of electoral rolls for, and the conduct of, all elections to Parliament and to the Legislatures of every State and to the offices of President and Vice-President, including the appointment of election tribunals. Power has been vested in Parliament to legislate with respect to all matters connected with elections to both Houses of Parliament and to the Houses of the Legislatures of the States, including the preparation of electoral rolls and all other matters necessary for securing the due constitution of the Houses and the delimitation of constituencies. The State Legislatures have been given power to legislate in regard to State elections only to the extent provision is not made by Parliament.

One of the chief considerations which influenced the Assembly in the shaping of these provisions is that the authority in charge of the elections should be a wholly independent and impartial body, free from executive control and party or provincial bias. It was, again, to accord with this principle that it was decided to vest the entire authority in a single Commission rather than in different units as originally intended.

“The Hindu Law in Mysore.”

M. N. SRINIVASAN, B.Sc. HONS. LL.B.,
Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes:—

“It is not a mere supplement containing a collection of cases bringing the book up-to-date, but it is as clear, concise, and adequate survey of Hindu Law both in British India and Mysore during the four years since the publication of the main volume.”

Price Rs. 5-0-0.

Coronation Press,
Near Chamaraja Road, MYSORE.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ. ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೊಂದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ' ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಪಾರ ”

ಶ್ರೀಮದ್ಭುವರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾಮ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಬೆಲೆ ೦-೧೩-೦

“ ಕಾರ್ನಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವೆಂಥದೆ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅವತಾರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದನಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ಮಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol IX No. 47]

Monday 8-8-1949

[PRICE 0-1-6.

“Chika-Devaraja Binnapam”

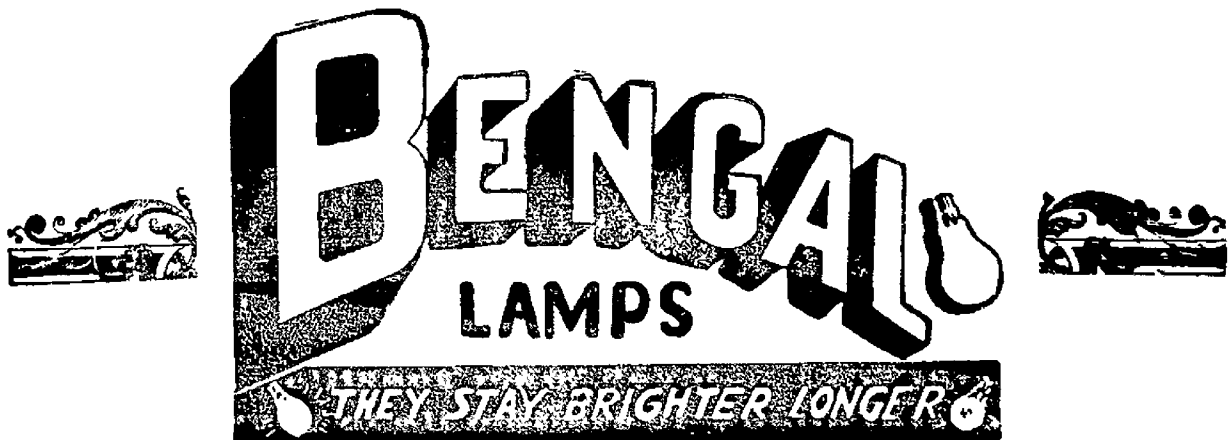
A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.



THE COLOUR TEST

When you know anyone's favourite colour you are in possession of a clue to character. Naturally the chief favourite colour represents the chief characteristic, second favourite equals the next most powerful trait, and so on.

Ask your friends to write down the various colours in order of preference—and there you have a character chart.

Black is the favourite of conventional, pessimistic people. They are solemn, and one is tempted to inquire whether they wear black because they are gloomy or if they become gloomy from wearing black.

Purple or mauve: Here pride and power of leadership are the chief characteristics. Those who prefer this colour are energetic, liquidious, and more than a little impatient. I have observed that all who prefer purple, mauve, or lilac shades are abstemious and antagonistic to alcoholic liquors.

White makes a strong appeal to the undecided. They are neither observant nor critical, and are the sort of folk whose names, addresses and other details elude one. In short, those who favour white are usually nonentities: colourless, shapeless.

Red is the choice of fiery, energetic, courageous, and observant people. The redsters like conflict, argument—an opportunity to act. Histrionics and the detection of crime are jobs which appeal to them.

Green is beloved by artistic people. They have good taste and are neat, cold, talkative, and usually fickle. They prefer variety to the monotony of absolute loyalty, but they are decided, determined, and retain their youth surprisingly long.

Brown is seldom a first choice. It will be observed though, that those who favour brown are quiet, ploddingly industrious, dependable, and never spectacular. They exhibit patience, loyalty, and are deeply religious, domesticated, and also sympathetic.

Orange is the colour of rebellion. Those who prefer it are militant, unconventional, independent, and they despise cruelty, disregard advice, and laugh at tradition. When a man or woman shows a preference for orange or tangerine, you may expect reforms and rebellions.

Pink is favourite with spend-thrifts. They are attractive, graceful, restless, and unreliable. Generally they die poor, for they are fond of gambling; they are devoid of tenacity, tranquillity, economy, and industry. Although invariably rushing about, they achieve little, because theirs is a nervous energy, and they depend chiefly on charm and their far-from-dependable personality.

Grey is selected by cautious people—those who are afraid to commit themselves to statements. They are amiable—if one considers timidity and acquiescence amiable.

Yellow is favoured by spend-thrifts, and those who have an equal mixture of sex appeal and vanity. As a rule, they like to escape by way of alcohol but their vanity prevents their becoming hopelessly intoxicated. They are restless, and always eager for fresh faces and new scenes. More than any other type, they know what being bored to death means, because they are incapable of entertaining themselves.

Blue is the most generally favoured colour—specially among men. Ninety-nine percent of the male population vote first for blue. It is preferred by those who love liberty more than life. They are impulsive, sociable, affectionate, and romantic; have a real need for admiration. In their estimation, life is merely a joyless existence when they are deprived of gaiety, music, and romance.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

A NEW BROOM

Dr. T. S. S. Rajan speaking in Tamil for about an hour said that this Conference, in his opinion, should have been organised by the Hindu Religious Endowments Board itself. Most of those who were charged with the task of running this department belonged to Hindu religion; but it was only in name. Whether they were making themselves instrumental for the protection of the Hindu religion or whether they had enough stature and calibre and a feeling of responsibility in them to administer the temples and gods was indeed doubtful. He believed that the employees of the Department, from the topmost official to the lowest clerk, did not know anything about Hindu religion. He wondered whether these employees worked with the knowledge that they received their remuneration from the temple funds. Most of them went to office with a coat and a turban on at eleven in the morning and filled up the waste paper basket, counting the days, eagerly awaiting their pay day every month.

The Minister regretted that in this "great and glorious" Tamilnad, there were still some persons who carried on a malicious propaganda against religion, gods and temples.

He felt that the people's Government had been installed in free India not merely for collecting taxes but to resuscitate their religion, culture and civilisation. The Government realised the glory of the Hindu religion, impelling them to draft the Hindu Religious and charitable endowments Bill. He appealed to the public to give their views on the Bill freely and frankly through the Press.

The Select Committee would seriously consider all suggestions submitted to it by the various sections of the people. "We do not want to have a snap vote on this measure."

When the Panagal Ministry erected the Endowments Board, it also made a similar tirade against the then management. Their innovation under Government control is now condemned by their successor in office. His own scheme will in time prove as bogus as the previous one. Our politicians think it a merit to be cocksure about themselves. If they were less so they might be worth something.

Ed.

SECRET DEALS

Best Defense of secrecy in Government financial deals came from U.S. Secretary Harold Ickes, when he defended his Saudi-Arabian pipe line proposal in an off the-record speech to the petroleum industry. "After all, gentlemen," barked the irritated Ickes, "most of the things that are conceived in this world are conceived in privacy!"

SENSES MISLEAD

Do you believe everything you see and hear and smell and taste and touch? Try these simple tests, and you'll be surprised.

1. Touch the tip of your tongue with a plain wooden stick. Do you get a sweet taste in your mouth, although the stick has nothing on it? If so, it is because you are stimulating the sweet taste cells. So why bother with sugar, except that you miss its attendant calories?

2. Your hand and back react altogether differently. If two points are pressed into your back, you will feel them as only one point, even if they are several inches apart. On your hand you will feel two separate points, even if they are very close together.

3. Take the stick, with nothing on it, that you used in Test 1. Touch the base of your tongue with it. What is the taste now? Bitter? Yes, you get a bitter taste because you stimulated your bitter taste cells.

4. With your eyes closed, touch a football with two index fingers crossed. You have the distinct impression that you are touching two footballs!

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. గాయత్రీ రామాయణ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

The Rationalist.

Monday 8-8-1949.

OUR SAVIOURS

For the last two years the country has been in the hands of the Congress Party, purporting to work under the Gandhian banner. How much of Gandhism, or how little of it, they have actually put in practice we all know.

The object of a king or a Government is to safe-guard the happiness of the people. To judge by that test, they may appoint a scientist or psychologist to measure the misery among the people now as compared with 3 years or 10 years ago. Both in point of efficiency and ability it is as though the country had been handed over to a University Union!

Its idea of raising the standard of living of the common man is to raise prices all round to unheard of heights, and dole out increased wages. Its idea of commercial and industrial expansion is to seek to reduce imports and increase exports. Its idea of food production, according to its half-baked expert, J. C. Kumarappa, is to abolish land-owners, and give their possessions to Village Panchayats. This is Communism; Communism without disguise; Communism in different words. Dr. Kumarappa is not a doctor in the working of Village Panchayats. Else he would know that Village Panchayats are owned by the village bully, and village grabber.

The place for arm-chair experts is really the lunatic asylum, and not a Reforms Committee.

Then we have another set of saviours,—almost hysterical,—with the label "Soci-

alists," J. P. Narayan and Asok Mehta, Kamaladevi Chattopadhyaya—what a terrible name!—and Aruna Asaf Ali. Blindly, but loudly, they talk of Workers' and Peasants' Raj, as though that would fill the land with milk and honey. They themselves are neither workers nor peasants. But the Raj would be theirs, as "trustees" of the workers and peasants! It would be Narayan-Mehta Raj, with Kamaladevi as Ambassadors to Timbuktoo or North Pole or South Pole. The workers and peasants would hew wood and draw water, more than ever!

Workers and peasants don't run any Governments, now or ever. They don't in Russia. Stalin and Molotov and Litvinov never worked or ploughed. They enjoy the State. The workers and peasants slave for them!

Here is the reform at work in Hungary: "The idea of collective farming, as originally explained by the government with attractive propaganda, sounded good to many peasants. Each would get a generous parcel of land, cheap seed and fertilizer, tractors and combines for practically nothing, from the government depot—and prosperity guaranteed by the State. To many farmers, the promise of efficient working and marketing facilities made sense.

"That was before we knew what actually happens to you," one collectivized farmer who had escaped to Austria said recently. "You are told by the chief of the collective what to plant and when, and how many hours you must work. If you don't seed or harvest your quota of acres in a certain time, your food ration or your dividend—as the starvation wages are called—is cut! The foremen of the collectives are police agents and informers, not farmers! One doesn't dare complain about anything for fear of punishment."

"Every year the agricultural production board decides the crop and acreage which each farmer shall plant. Every time these "production norms" are to be established, the local board singles out a few farmers and assigns to them quotas which they cannot possibly meet. Eventually, their defection is "discovered" by government inspectors, and the farmers are taken off to prison charged with sabotage. The sentences range from long prison terms and confiscatory fines to transportation and death. With land expropriated from such unfortunates, the Hungarian Government has been able to build up approximately 2000 'large collective farms!'"

It is once more the slavery of the Negro plantations. To disguise it by misleading words, and hold it out as a Heaven on earth, is a crime against the public. And for the public to be carried away by the words is like fish getting caught by a bait and then get fried!

While thus the Congress is groping like a blind man, and blundering into pitfalls, and the socialists are seeking to lead the country straight to the hell which is in Eastern and Central Europe, an older man, whose age, and experience, and gray matter in his brain-cells ought to make him know better, Mr. Sarat Chandra Bose, comes out with another quack concoction for the salvation of India. These are his special set of panacea:

"An eleven-point blue print containing the fundamentals of his plan for a leftist consolidation in India has been drawn up by Mr. Sarat Chandra Bose, founder-leader of the Republican Socialist Party. The fundamentals which, according to Mr. Bose, could be agreed upon after discussion by the Socialist parties in India are:

1. Faith in scientific Socialism, subject to such variations and modifications as are and may be necessary on account of the conditions in India;

2. The Indian State must be a sovereign, independent, Socialist Republic free from British or any other foreign influence or control;

3. India must cease to be a member of the British Commonwealth of nations;

4. The Indian State and all its departments must be administered on Socialist lines and workers and peasants must be given their rightful place in the administration;

5. Land in India must belong to the actual tillers of the soil and landlordism must be completely abolished without compensation;

6. Key and basic industries must belong to the community and must be run and managed by the State as an essential part of planned Socialist production for Socialist distribution among the people;

7. Boundaries of existing provinces in India must be reformed and re-distributed on linguistic basis;

8. Civil liberties must be guaranteed to all;

9. Religious freedom must be guaranteed to all;

10. Free education including military education must be guaranteed to all; and

11. In the Indian State, all must have the right to claim food and shelter, in return for their contribution in society.

Editor.

MARRIAGE

CHI. SOW. SHAKUNTALA, daughter of Sri G. A. Acharya, Bengal Electricals, Bangalore, with SRI NADIG KRISHNA MURTHI, M.A., &c. and Upanayanam of CHI. GUNDACHARYA, second son of Mr. G. A. Acharya, on 11-8-49 at "India House" Malleswaram, Bangalore.

SREE

SATYANARAYANA VAIDYASALA

CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chendrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tolas Rs. 1-8-0.

A WONDER CLOCK

Wind this clock now and it need not be wound again for the next 100,000 years; the 35-section super clock constructed by a Heidelberg piano builder and his brother. The twelve-foot apparatus won't need winding for more than 10,000 generations, and won't vary a single second during this time, its inventors claim.

It took Michael Waitz 39 years to put the pieces together, and if he hadn't told his two sons on his deathbed how to handle the hundreds of wheels and transmissions the world would never have seen the 100 000 year clock in operation.

The glittering clock now set up in a tiny workshop does everything to show what time, day, month or season it is, and it throws in a free performance on holidays. A deep gong bangs out every minute. The quarter hours are announced by a child, a teen ager, an adult, and an old man, who appear in front of the clock. All four are hand-carved.

A skeleton death declares the past hour dead every sixty minutes. He comes out of the "clock house" too. When death appears he is "guarded" by an angel looking from a window above.

Also on stage every hour are the twelve Apostles to bow before Christ who blesses everyone of them from his position above the clock.

When Hitler's propaganda Minister, Goebbels, took a look at the construction before it was finished he said that the Twelve Apostles should be replaced by a dozen Storm Troopers. "Christ's blessing would suit them well," he is reported to have said. Waitz rejected his request.

In the morning, at noon and shortly before sunset, a sexton rings a special bell for prayers, as an old man bends his knee and raises his hands in prayer.

During the dark hours a night-watchman toots his horn. The new day is heralded by a crowing cock from the roof of the clock, and ushered in by an angel.

In addition to telling the time in both hemispheres it will show what day, month or year it is from the clock's season dial, which also marks Christmas, Easter, the signs of the Zodiac and the four seasons. New Year's Eve is greeted by a buglar playing a fanfare on his trumpet.

That, however, isn't all!

If you want to know where the moon will be 10,000 years from now, just ask Waitz' clock. It also shows Christ's last days in a special Easter performance.

The constructor's son, Karl Waitz, now wants to sell the piece, "possibly to an American buyer."

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. DENIS, HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MITCHELL UNIVERSITY 1929-30,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PART I; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net.

EDUCATION UNDER COMMUNISM

"Under Communism the purpose of the schools is to teach children to accept the concepts and practices of totalitarianism. Political leadership announces the body of truth to be taught. Teachers indoctrinate. Pupils obey. The greater the fanaticism, the more effective the education. The search for new ideals is suppressed. Dogma rules. He who deviates, questions, or disobeys, is disciplined, demoted, or liquidated. Education under totalitarianism becomes the tool of the dictator.

"Not so in a democracy. The ideas and habits of free men in a free society are taught through the exercise of responsible liberty. The innovator, the questioner, the critic are welcomed in the forum or the classroom. The mind of the student is opened to truth. He learns to reject error, not by rote, but by reason. Instead of the blind obedience of totalitarianism, democracy rests on the intelligent and willing concern of each man for the welfare of all.

"The purposes of education, and therefore the functions of the teacher, are fundamentally different in these two systems."

A WOMAN DIPLOMAT

Alexandra Kollantai (nee Dornantovich): She hails from an educated family, and as a daughter of that revolutionary intelligentsia that, in 1905, fostered the first anti-Tsarist revolt, wrote books on class struggle, feminine rights and pacifism. The first woman diplomat to represent the regime abroad, she was appointed Minister in Norway 1928, in Mexico 1926, again in Norway 1927, and in Sweden 1930. She delighted in shocking the courts and diplomatic bodies surrounding her, by a multitude of indiscreet love affairs of often dubious taste, and her orthodox proletarian comrades by her luxury and expensive and fast way of living! Knowing half a dozen languages, and more secrets of the Leninist puritans around her than most men, she had been the Bolshevik revolution's enfant terrible from its first days. Then, herself 46, she boosted her latest lover, the 29-year-old naval Petty Officer Dybenko, to become a Commander in the Red Army; he was later shot! Retired from Stockholm before the war and, presumably, from a life of passion and dissipation, the Soviet Messalina at the age of 77 now plays the part of the honored matron of the revolution!

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. HONS. LL.B.,

Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes:—

"It is not a mere supplement containing a collection of cases bringing the book up-to-date, but it is as clear, concise, and adequate survey of Hindu Law both in British India and Mysore during the four years since the publication of the main volume."

Price Rs. 5-0-0.

Coronation Press,

Near Chamaraja Road, MYSORE.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ, ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಒರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವನೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ' ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ಭವರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ .

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ದೀಪರವಾಗದಂತೆ ವ್ಯಾಸಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಕೃತದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಬೆಲೆ ೦-೧೩-೦

“ ಕಾರ್ನೇಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ ; ಚಿತ್ರಕಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆ ಮತ್ತು ಪ್ರಸಿದ್ಧ ಸಾಹಿತ್ಯ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವೆಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೩ ಅಂಕಗಳ ಪ್ರಕಸನ, ೦-೩-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ಎರಚಿಕನಾದ
ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅನತಾರಕಾಂಡ,

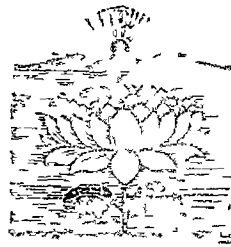
ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4559



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public Interest.

Proprietor & Editor G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

VOL IX No. 48]

Monday 22-8-1949

[PRICE 0-1-6.

“Chika-Devaraja Binnapam”

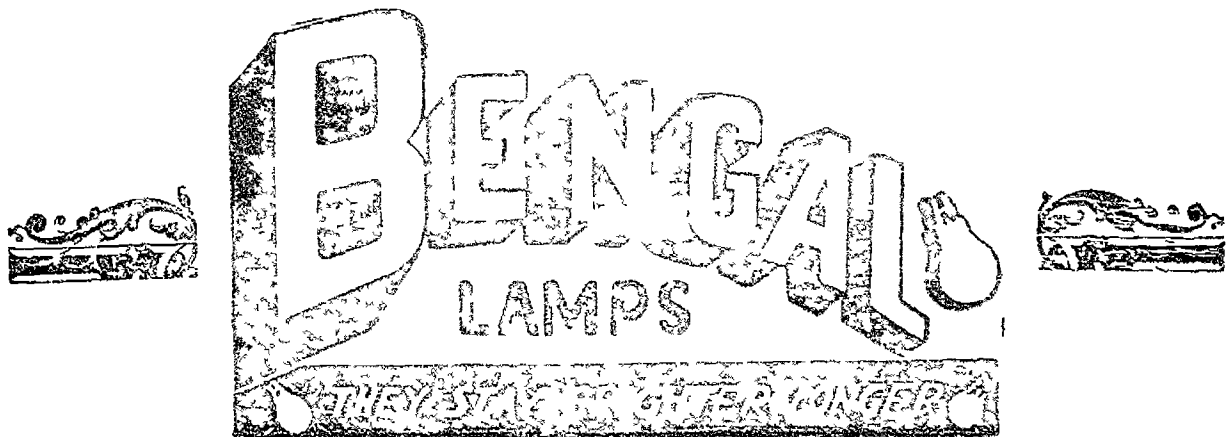
A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to

THE CORONATION PRESS,

Chamrajaya Road, Mysore.



USE FORD TO FIGHT STARVATION

Using technique similar to that which enabled them to make such a spectacular and invaluable contribution to the war effort, Ford Motor Company of India Ltd., have put their Tractor Division on an emergency basis for purposes of bringing their vast resources to bear on the food supply problem out of which has arisen the "Grow More Food" Campaign.

A spokesman for the Company, who has come out from the English factory, outlined Ford plans in this connection and gave some extremely interesting facts and figures. "The problem is not exactly new to us; and, fortunately, we have the experience of our English Company in an identical emergency to draw upon for guidance," he said. "Just how acute was the problem in England was never divulged at the time, but we, who were in direct and first-hand contact with the situation, knew that it was extremely critical. The U boat campaign, loss of shipping, heavy calls made by movement of troops and equipment, and other factors, brought England almost to the verge of starvation. The people were faced with a major problem—how to feed themselves. Parklands, gardens and every available piece of land had to be cultivated. There was only one way to do this, and that was through the extensive use of tractors and modern farming equipment. Ford in England realised the magnitude of the emergency and the gravity of the situation, and thousands of tractors and implements were manufactured and put into service. In a short time, every piece of land on which food could grow was under cultivation—no less than 1,35,811 new Fordson Tractors being put into use in England from September 1939 to V-J Day! During 1940-45, thanks to mechanization, British farmers increased total crops by 2,07,57,000 tons; and of all tractors produced in the United Kingdom 94% were Fordson!"

"The present emergency in India is comparable," he continued, "but can be surmounted by careful planning and tactics. The resources of Fordindia are being thrown into the scale against the new enemy, starvation, and our Tractor Division has been put on an emergency basis. Large stocks of Tractors, Implements and Spare

Parts are being held at Fordindia Branches at Bombay, Calcutta and Madras. Distribution has been arranged through centres strategically placed at Bombay, Calcutta, Madras, Delhi, Lucknow, Madras, Trichinopoly, Octakamund Bangalore, Mysore, Hyderabad, Nagpur, Ahmadabad, Benares, Rajkote, Jodhpur, Dibrugarh, Patna, and Cutch Mandvi. At each of these points, stocks of Tractors Implements and Spare Parts will be held in plenty, and further centres will be opened up according to availability of supplies and needs of various areas. The Ford factory at Dagenham, where Fordson Major Tractors are manufactured, are giving top priority to the needs of India; and arrangements have been concluded to ensure a smooth and steady flow of all requirements needed to combat the present emergency."

"The other and equally important aspect of the problem—training in how to handle and service tractors—is similarly receiving the attention it requires. Based on the set-up which enabled Fordindia to train 8 800 men in the years 1940-45 and a further 600 in the year 1946, Tractor Schools have already been established in Bombay, Calcutta and Madras. Qualified and experienced instructors are working exclusively on training carefully selected men who, in turn, are being passed out to up-country centres to take charge of training at those points. Well beyond the blue-print stage, the service training plan is framed to ensure that every important point in India will be staffed by Ford-trained instructors, whose sole task will be

REPRINTS AND BOOKLETS.

- | | |
|--------------------------------|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. గాయత్రీ రామాయణ | 0-2-6 |
| 7. Small-pox and its treatment | |
| in VedicTimes | 0-2-0 |

the training of tractor owners' drivers, mechanics and service men generally."

Mr B.O. Stevenson, Canadian Managing Director of Ford Motor Company of India Ltd, invited to make a statement, said: "To us, as Canadians, the present emergency has a somewhat personal angle. Farming in Canada is practically 100% mechanized, and we know what a sound agricultural economy can contribute to the economy of any country as a whole. I am satisfied that tractors and modern farming equipment can and will contribute towards a solution of the present problem, the whole of which is under constant review at top levels in our own organization. The elaborate plans made by our Tractor Division are going to ensure availability and wide distribution of Tractors, Implements and Spare Parts. The vital service training part of our programme is planned to see that no area is left neglected so far as trained personnel is concerned. We are genuinely anxious to do all we can in this regard, and Tractor Division will remain on an emergency basis until the position improves to a point where India is at least approaching self-sufficiency in basic food supplies."

MARRIAGE

CHI. K. V. RAMAKRISHNA PRASAD, son of Sri K. Venkatarama Reddy, with SOW. RAMAKRISHNA DEVI, daughter of Sri Justice Chandra Reddy, Madras, on 14th August 1949 at Gandhinagar, Adyar, Madras.

SOW. MADHURAVANEE, daughter of Sri K. K. Das, Advocate, Mysore, with CHI. PANDURANGA VITTAL, son of Sri T. Sheshagiri Rao on 19th August 1949 at Chamarajapuram, Mysore.

TO A BRIDE

Love him that loves thee, and be happy in him.
Adieu! Be his treasure, O, that thou wert ours.
Go, my sister blessed, from one family to another
As up to the ocean the mountain-streamlet.

Here we would keep thee; there they wish for thee,
Daughter, sister, wife, child, angel! fulfil thy

double duty

Leave us a regret, carry them a hope.

Go out with a tear! Enter with a smile!

R. SUBBARAMA SASTRY.

Kolar Gold Field

SOME UNIQUE FEATURES

DUE to accumulated experience and technical skill in working the Gold Mining Industry over a long period of years, many advances in technical development have been achieved. Gifford Shaft at Champion Reef Mine is the deepest single shaft in the world, the winder of which hoists from 6556 ft. in one lift, having a wire rope of more than $1\frac{1}{2}$ miles in length.

THE Industry employs some 23,000 persons, the welfare of whom is, as it has always been, one of the first considerations of the Management. Big advances have been made in housing, medical services, maternity and child welfare and canteens. Educational and recreational facilities in the labour colonies, such as drama halls, sports clubs and reading rooms, and music programmes continue to be popular and growing features.

The problems facing the Management today present many difficulties, and with a sympathetic understanding of their technical and economic difficulties and co-operation of all the interests concerned, the industry can fulfil its role as an integral unit of the industrial resources of the State for many years to come.

(K.G.F. MINING BOARD.)

The Rationalist.

Monday 22-8-1949.

OUR SAVIOURS

II

In his plan for new India Mr. Sarat Chandra Bose urges "faith in scientific Socialism, subject to such changes as may be necessary on account of Indian conditions."

What is "scientific socialism?" Is it the socialism theorised in books? There is the hysteric socialism of Karl Marx, and the academic theorising of Sydney and Beatrice Webb and of Tom Mann. Bernard Shaw also pretends to be a socialist, despite the fact that he is a plutocratic capitalist.—His dramas are not nationalised, and his income is not socialised.

And what is unscientific socialism in Mr. Bose's opinion? Or does he use the term "scientific socialism" in order to hood-wink the public into believing that he means something big, something that they ought to believe in blindly?

Russia purports to be practising Marxian socialism, and what it is in practice we have tried to depict in the last issue. Hitler gave Germany a taste of national socialism which, known as Nazism, will sink in the nostrils of the world for some time to come.

These lessons, these warnings, stand before us, to benefit by. Nevertheless, Messrs Bose, Narayan, Lohia, Mehta and Dev, would have us think that we have only to follow them, and next day Heaven would descend on earth! They talk as though they were Christ, Buddha, Mohammad and Confucius rolled into one, and as though

their cheap nostrums were the cream of wisdom like Moses's Sermon on the Mount, Christ's Ten Commandments, Mahammad's creed, and Buddha's canons.

In the past India has been famous for the wisdom of its men. But today it seems to be breeding only thoughtless and noisy half-wits who, like monkeys which have found a broken mirror and revel in it, take up the cast off and shattered theories of other lands, and seek to ram them down our throats.

The Congress too made out that we had only to vote for them and set them in power, and then manna would flow from Delhi to Dhanushkoti! They have found manna for themselves, and are watching us wriggling in the quick-sands into which they have led us.

Mr. Bose's second precept is, "The Indian State must be a sovereign, independent, socialist republic, free from British or any other foreign influence or contact."

Even sovereign and independent Lanka-paina was invaded and destroyed by Rama. Even Myravana's fortress was invaded by Hanuman. Can any State be completely sovereign and independent and free from contact of any other, and for how long? Even Great Britain, in its halcyon days, was not sovereign, and had to depend upon outside aid to save her from drowning. And now it is clinging to the skirts of America like a timid boy, and roped itself to the Dominions like Alpine climbers afraid of fall. Germany, sovereign under Bismark, Kaiser William, and Hitler, could not remain sovereign, and is now enslaved as never before. Japan, sovereign from Prince Ito to Prince Tojo, is maimed like Kabandha and kept chained.

And yet, India "must be a sovereign and independent State free from any outside influence"! You only want the outside to

lend you some capital, send some capital goods, lend some experts, and buy some of your output. You want nothing more from them, and they should want nothing more from you!

And that when two giants are stretching out their arms to embrace the Globe, England trained in centuries of political machination will never keep quiet, and Pakistan will always be near to put pins in your chair, or hit you with paper-balls, or other balls!

Mr. Bose, Mr. Bose, where have your wits gone?

Mr. Bose declares, "India must cease to be a member of the British Commonwealth of Nations." The British Commonwealth of Nations is nothing tangible. It is a less coherent force than the "Western Union" of Berlin, or the Atlantic Pact. It is an empty conception which helps England in no way, and hinders India in no way. If Pandit Nehru, who also used to be as emphatic as Mr. Bose on the point, has acquiesced in the Commonwealth idea, it is just to please his friends, the Mountbattens, and not to commit his countrymen into anything. Moreover does not Mr. Bose want our sterling balances back? Does he want to make a present of it all to Great Britain? The creditor should keep the debtor before his eye until his dues are recovered. Otherwise he himself would be doomed. If the nominal connection gives England vicarious pleasure, and keeps her in the mood to discharge her obligations, where is the harm?

(To be continued).

Editor.

LICENSOR AND CHAMBERLAIN

Authors of plays are seeking, through a Bill now before the Standing Committee of the House of Commons, some relaxation of the censorship exercised by the Lord Great Chamberlain—to give him his full, official title.

Licensing and censoring plays is only one of the many duties of this official. His office is not only of great antiquity, going back to the eleventh century, but was a hereditary one, and once many privileges and perquisites were enjoyed by the holder.

Centuries ago it was his duty to sleep in the King's bedchamber, and every morning he was summoned by an underling to carry in the King's shirt, which he had to see was properly aired and warmed. On Coronation Day he was given the King's bed and all the furniture in his bedchamber, with his wearing apparel and nightgown, for a fee. It was his job, too, to serve the King with water before and after dinner, and to take the basins and towels as his fee. He was also entitled to fees from every archbishop and bishop who paid homage to the King, and from all peers on their creation.

To-day the Lord Great Chamberlain, who is a peer of considerable private means, also has a fixed salary from the State. It is his job to see that all royal functions, such as coronations and funerals, and State occasions such as the Opening of Parliament, are properly organized, and he is in control of all arrangements in the House of Lords. He has the keys of Westminster Hall, the Court of Wards and the Court of Requests; and Black Rod, Yeoman Usher and the Doorkeepers are under his command.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore.

FAMILY BUDGETS

Some idea how thousands of middle class employees of the Government of India spend their earnings is given in a publication of the Ministry of Commerce entitled "Report of an Enquiry into the Family Budgets of Middle Class Employees of the Central Government." The enquiry, conducted by the Statistician to the Economic Advisor to the Government of India, was based upon budgets prepared by people in monthly income groups below Rs. 600.

Owing to the magnitude of the numbers involved in the enquiry, about 5,000 sample names, selected at random, were invited to supply family budgets' names, for the months of November 1946 and February, May and August 1948. The individuals concerned were assured that the information supplied would be treated as strictly confidential. The Government also offered them a contribution of Rs. 5 towards certain incidental expenses incurred in maintaining the necessary accounts.

OVER 6,000 BUDGETS EXAMINED

Of the selected persons, some retired during the period of enquiry, while nearly 200 expressed unwillingness to participate. About 120 budgets were found unsuitable for tabulation, having been supplied by persons who, on account of transfer in the interim, reported from places other than their initial stations, or whose income category changed due to promotion or retirement. After close scrutiny, 6,198 budgets were found to be eligible.

The effective budgets were classified into 11 regional groups, comprising four principal cities—Calcutta, Madras, Bombay and Delhi—and seven other territorial blocks, namely Bengal (pre-partition excluding Calcutta City) and Assam; Bombay Province (excluding Bombay City); Madras Province (excluding Madras city, but including Hyderabad, Mysore, Travancore and Cochin); U.P.; Bihar and Orissa; C.P. (including Central India, Rajputana and Ajmir) and the Punjab (pre-partition) including Sindh, the N.W., F.P. and Kashmir.

The enquiry revealed that a substantial percentage of employees—varying from 40 in Delhi to more than 75 per cent in Calcutta—was involved in debt, generally due to marriages or sickness. The proportion spent on payment of interest and repayment of loans—taken generally from the

General Provident Fund or Co-operative Societies—varied from 5.1 to 11.8 of the average monthly income of indebted families.

SIZE OF FAMILIES

An analysis of the constitution of shows that in all regions, except Bengal and Assam, nuclear families (comprising husband, wife and children) formed a higher proportion of the total number (being 80 per cent in Delhi) than joint. The average family was smallest in Bombay City with 5.3 persons, closely followed by Bombay Province with 5.7. Bihar and Orissa showed the largest average—7.4 persons. In every case, however, a number of relatives lived away from the family, but remittances were made to them every month. Their number on an average ranged from 0.3 in Madras City to 1.4 in the U.P. The number of earners in a family ranged from 1.1 in the C.P. to 1.4 in the Punjab. The average number of dependents per family earner varied from 4.6 in Bombay City to 6.7 in the Bihar region, and 6.1 in Bengal and Assam. These arithmetical numbers, however, do not take into account the age and sex of the dependents, and cannot therefore measure the true extent of the economic position of the families involved.

The average monthly income per family ranged from Rs. 159 6 0 in Madras Province to Rs. 286 1 0 in Delhi, the earnings of the head of the family—pay and allowances—accounting for 62 to 92 per cent of the total income.

Contribution from other earners of the family varied from 1.7 per cent in Bombay Province to 6 per cent in the Punjab region. Income from other sources was from 3 per cent in Bombay City to 16 per cent in Bengal and Assam and 11 per cent in the Punjab.

SREE

SATYANARAYANA VAIDYASALA

CHELUVAMBA AGRAHAR, MYSORE

Rajavaidya

Pandit. P. H. Chandrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tolas Rs. 1-8-0.

In the Provinces of Bombay and Madras, one in five was a surplus budget, while in Delhi surplus budgets accounted for two in every five. In the U. P. the Punjab, Bihar and Orissa and the C. P. deficit budgets formed more than 80 p.c. of the total number. Deficits had been met in many instances from previous savings made during "good times before the war" or from temporary loans from relatives and friends. Expenditure, however, included in all cases insurance premia and contributions to Provident funds, which strictly speaking were in the nature of savings.

FOOD EXPENSES

The average monthly expenditure on food varied from Rs. 75.1.0 per family in Madras Province to Rs. 117.9.0 in the Punjab. Milk and fats accounted for the highest proportion of total food expenditure, closely followed by cereals, fruits and vegetables—the three sub-groups together constituting 70 p.c. of the total expenditure on food. In the matter of house-rent, Bombay city led with Rs. 28.8.0 per month, while the U. P. returned the lowest figure—Rs. 8.7.0 per month. The average number of rooms per family was three in Bombay Province, Madras city, Calcutta, C. P. and between two and three in other regions—the average number of persons per room varying from 1.9 in Bombay Province to 2.8 in Calcutta. Percentage expenditure on clothing ranged from 7.6 in Bengal and Assam to 11 in Madras city; on fuel and lighting from 3.8 in Calcutta and Bihar and Orissa to 5.9 in Bombay Province, and on furniture and house-

hold requisites from 1.5 in Bombay city to 2.6 in Delhi.

Miscellaneous expenditure, comprising services, children's education, religious ceremonies, toilets, newspapers, entertainments, club subscription, postage, medical attendance, holiday expenses, conveyance charges, provident fund and life insurance contributions, taxes, tobacco and pansupari, etc., accounted for 31.8 p.c. in Madras city to 40.5 in Bihar and Orissa.

CONCESSIONS

Government employees (other than Railway and Posts and Telegraphs) drawing salaries of up to Rs. 300 per month were allowed to buy certain articles of food, such as rice and wheat, at reduced rates, during the period of enquiry. Railway employees with salaries up to Rs. 400 additionally received a number of items such as mustard oil, ghee, pulses, potatoes, onions, tea, sugar, salt, chillies and washing soap, at greatly reduced rates. Posts and Telegraphs Department staff occupied a position intermediate between these two categories.

An estimate of the money value of the concessions received by all employees shows that those in Bombay city derived the maximum benefit—Rs. 22.6.0 per month—about 54 p.c. being from concessions on milk, which was special feature in the case of Bombay. Second best was Bengal and Assam with Rs. 15.8.0. The minimum concession was received by Bombay Province, amounting to Rs. 6.13.0. Generally, concessions on cereals varied from 25 p.c. to 62 p.c. of the total concessions.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONDS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BERN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-39,
EDITOR: YAJURVEDA II VOLS. & NEVEDA PADAS; EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಇಂಗ್ಲಿಷ್ ನಾಗಿ ಮಾಡುವದಿಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರು ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ-ಲಾ ಅವರು ಹೇಳಿರುವ ' ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಸಿರಬೇಕೆಂಬುದು ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶನಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ವನರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಧವಾಗೂ ನಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜಿಲೆ ೦-೧೨-೦

“ ಕಾರ್ನೇಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೬-೦

ವಿದ್ಯಾ ದಾಯಿನಿ

“ ಮ ಜಿ ಆರ್. ಜೋಸ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ನಾಡಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕರ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅವತಾರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಜಿಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M. 4559



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol. IX No. 49]

Monday 2nd -8-1949

[PRICE 0-1-6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.



A UNIQUE WOMAN

In a quiet district of South Kensington a forty-six-year-old woman hopes to live to 150, at least, without eating. She has not had a meal for over ten years and now lives entirely on water and fruit juices!

Her ration book is so much waste-paper and she claims to have found the answer to the world's food problem. The only woman in Britain who refuses a ration book is Russian-born Mrs. Moore Pateleewa. She doesn't eat!

"I think food unnecessary and a waste," she told me, when I visited her in her flat. "I have experimented with diets since immediately after the Russian revolution, when I was a medical student at Saratov, on the Volga. I had always been keenly interested in the Vegetarian cult, and the difficulties of getting enough food in those days prompted me to put my ideas into practice. After a few weeks I realized that I had never felt better or fitter in my life."

This youthful-looking woman, who believes she will live to 150 at least, can see no reason why she should not be alive 800 years from now. Mrs. Pateleewa's "market" is Hyde Park, and there you may see her gathering grass and chickweed, which she presses, dilutes with orange or tomato juice, and drinks.

"Soon," she said, "I hope that even this will be unnecessary to me, and I shall find that fresh air and sunshine are all I require to prolong my life. Perhaps I shall take a little water two or three times a week to help thin the blood—nothing more."

Mrs. Pateleewa believes that few women of half her age could keep the pace she is able to set. There is nothing this one-time champion motorcyclist likes better than to race round the countryside on her machine! After a day's outing she will dance until the early hours of the morning, and make do with four hours' sleep. "I need no more," she said. "My body is completely rested during the day."

I had to admit that Mrs. Pateleewa, weighing a moderate 8 stone 8 pounds, looked the picture of health in spite of her frugal diet. "It takes a certain amount of will-power to cut out food

altogether," she told me. "And few people have desire to forego the pleasant companionship of a dinner table to live the simple, healthy and prolonged life. However," she added, "that is their problem—but it is one that is easily solved."

I asked Mrs. Pateleewa for an average day's "menu." Breakfast is a cup of carrot juice, lunch the juice of grass and chickweed, possibly diluted with orange or tomato. If she has anything before bed it will be a nightcap of water—taken hot!

Mrs. Moore Pateleewa showed me a copy of "Back to Methuselah" given her last year by the author. On the fly-leaf G.B.S. had written: "To a fellow student of Longevity." Mrs. Pateleewa shook her head sadly. "I should like Mr. Snaw to have followed my advice," she said, "but he seems to have lost interest in this world. Instead, he suggests that I educate the children."

As I left I asked Mrs. Pateleewa about her sculptor husband. "He is not likely to see me buried," she smiled. "He will insist on two square meals a day!"

D. M.

A UNIQUE MAN

When Edward Thorley, 94, was flown 1200 miles from the Queensland mining town of Mount Isa to Brisbane with a broken leg a remarkable family history was brought to light. He is the father of twenty children, the eldest living son being 70 and the youngest by his second wife, three!

SREE

SATYANARAYANA-VAIDYASALA

CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chondrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12-Tolas Rs. 1-6-0.

BOY PRODIGES

From time to time there have been boys who, though not otherwise remarkable, have been able at an absurdly early age, to tackle problems in mental arithmetic that would baffle the most brilliant mathematician.

Oddly enough, they have always been boys: there is no record of a girl calculating prodigy, although there have been many able women mathematicians. Most of these boys lost their abilities when they became adults, and so far were they from being otherwise brilliant that some of them were unable to read or write.

The first "calculating boy" of whom there is any record was Jedidiah Buxton, born about the year 1707 in Elmton, Derbyshire. Although he was the son of the village schoolmaster Jedidiah's education was neglected, and he never learned to read or write. In fact, his mental abilities were of a low order, and he remained throughout his life a farm labourer.

Nevertheless, young Buxton while still a child was able to solve "in his head" arithmetical problems that would cost the normal man many hours of arduous labour. When he exhibited his powers in London one of the questions he was asked was: "To what sum would a farthing amount if it were doubled 140 times?" Jedidiah at once supplied the answer, which is so vast a sum that the number of pounds in it amounts to a figure of 39 digits! He then multiplied that 39 figure number by itself!

While in London Buxton was taken by his friends to Drury Lane to see a performance by David Garrick. He was quite unimpressed—even bored—by the play, but when it was over he was able to tell his hosts the exact number of words that had been spoken by each actor!

Even more famous than Buxton was Zerah Colburn, born in Vermont, U.S.A., who gave a demonstration in London in 1812. At the age of eight young Colburn solved problems in mental arithmetic so rapidly that the man who was taking down the results on paper could not keep pace with him.

One of Zerah's most astonishing feats was to find instantaneously the factors of very large numbers. Given the number 247,483, he announced at once

that its factors are 941 and 263; equally rapidly he found that the number 86,083 has no factors. There is no method known to mathematicians whereby this can be accomplished—other than by laboriously trying one number after another. When asked how he did it—Zerah didn't know!

George Parker Gidder, born in Moretonhampstead, Devon, in 1808, was one of the few boy prodigies who retained their abilities in later life. At the age of twelve he was pitted against Colburn (then 14) and proved the abler calculator of the two!

When Bidder was ten years old, and unable to write, he calculated the interest on £11,111 for 11,111 days at 5 per cent, per annum, and gave the answer (£16,911 11s.) in one minute! When he was fourteen he was asked: "If you live 50 years longer and you have spent half-a-crown a day, how many farthings will you have spent in your life?" He replied (correctly) 2,805,120—after only 15 seconds! This is more than a simple multiplication sum, since he had to take into account the extra days for Leap years.

Abnormal memory seems to have been hereditary in the Bidder family. One of George's brothers, an actuary, had his account books burned in a fire and rewrote the whole of them from memory in six months! he later died from brain fever, possibly as the result of this effort. Another brother, a member of the Plymouth Brethren, knew the whole of the Bible by heart, and could give chapter and verse for any text!

George Bidder, when a number was read out to him, could at once repeat it backwards. He did this with the number 2, 553, 721, 987, 653, 461, 598, 746, 231, 305, 607, 541, 128, 975, 231; and he still remembered the number an hour later, having solved a number of other problems in the interval.

In later life Bidder published a book in which he explained his "method"; but it is to be feared that the explanation would be of use only to those favoured with a brain like Bidder's! For example, when asked to multiply 397 by 173, he would multiply 397 first by 100, then by 70, then by 3, and add the result.

Despite their efforts to explain their feats, nobody knows how the calculating boys achieved their results. Even the ablest mathematician cannot factorize as Colburn could, and Bidder could work out problems in compound interest in less time than the modern calculator takes even with the aid of logarithms.

But most of the calculating boys had ability for nothing more than addition, subtraction, multiplication, and division, and their faculties were otherwise poorly developed.

The Rationalist.

Monday 29-8-1949.

OUR SAVIOURS

III

Mr. Bose's fourth point is, "The Indian State and all its Departments must be administered on socialist lines, and workers and peasants must be given their rightful place in the administration."

Do those words mean anything at all? It is more like the incoherent babble of a half-wit in a lunatic asylum, than the thoughtful conception of an experienced and distinguished lawyer.

What is "administering the Indian State and all its departments on socialist lines? Is it that the salaries of all the Ministers, all the Secretaries, all the clerks, and all the attenders should be equal, and that all the work should be divided equally and interchangeably among them all? Will Mr. Bose try it in his own household among his cook and driver, clerk, and stenotypist, and barber, washerman and scavenger, with equal pay for them all, and work being divided equally among them all? He would have to run away to the Andamans! Surely socialism does not mean giving free scope to unchecked foolishness of thought?

This kind of insane license was tried in France after the fall of the Bastille, and in Russia after the massacre of the Czar, but was all given up before long.

And what is giving workers and peasants their rightful place in the Ministry, and how many Secretaryships, Departmental headships and staff should be given to "workers,"

and how many to "peasants?" Who is a "worker," and who is a "peasant"? Is there any one in a nation who is not a worker? Is there any one who does not contribute to agriculture, by creating demand for the produce, and supplying manure?

And if "their rightful place" means proportionate representation, what about women and children, and students and old men, the sick and the blind? Should they not each have proportionate representation in the Government and the administration? Why not?

Neither Aristotle's "State," nor Sir Thomas More's "Utopia," nor Mahatma Gandhi's "Ramarajya," have conceived such grotesque impracticability. In Lenin's new regime in Russia peasants and workers,—Mensheviks and Bolsheviks,—sought to form Government, fought for it, and before long the peasants were done for, and from current reports the workers are not having cushioned comfort either.

In the words of Ferenc Nagy, former Prime Minister of Hungary,

"The democratically minded farmers of the countries under Russian domination are the only section of the population behind the Iron-Curtain which continues to struggle against Stalin's dictatorship, the destruction of personal freedom, and the expropriation of private property. The Communist purpose is to transform the Eastern and Middle-European farmer—who forms the majority of the population in most of these countries—into a proletarian labourer who—without property of his own, will work collectivized properties owned and managed by the State, for wages which the State will establish. It is hard for any one in the western world to grasp the brutality used to bring this about. I have been listening to numerous stories of these harassed and persecuted

people who are being imprisoned, tortured, and done to death for simply wanting to possess their own land and make their living as they see fit."

"Moscow's first step in bolshevizing the farmers of Poland, Rumania, Bulgaria and Yugoslavia was a reign of terror to destroy the peasant's leadership. After the President of the Polish peasant party, Mikolajczyk had been exiled, more than 10000 Poles with influence among their local peasantry were arrested and transported to the U.S.S.R. In Rumania peasant leader Maniu and 1800 of his most loyal followers were jailed for 'treason.' Most of them have since disappeared. In Bulgaria the farmer's spokesman, Dr. George M. Dimitrov managed to escape, but his deputy, Nikolai Petkov, was executed, and 12000 persons were dragged from their homes for removal to Russia! And more than 8000 farmers of Hungary are now in Russian concentration and forced labour camps!"

That is the new world created for "peasants" by the Boses, Narayans, Lobia's, Rangas and Kumarappas of Europe!

The condition of the victorious partner, the "worker" is hardly better. In Russia itself, with everything socialised and nationalised, under the supposed sovereignty of the worker, the salary scale is:

Doctor of History 8000 rubles per month, chief circus clown 6000 rubles, Chief mining Engineer 4000, school-teacher and coal-miner 1200, skilled furnace-worker 900, Accountant and electrical fitter 800, unskilled woman 500, unskilled stoker, 250, unskilled apprentice 200 rubles.

These 4 figure and 3 figure salaries are not in rupees, or annas, but pies!

Out of a teacher's or. miner's 1200 rubles per month, Government takes 195 rubles, and rent and food consume 820. With the

remaining 185 rubles, he can buy one shoe, 10 cigarette, and a packet of hairpins! And as the bulk of the population are getting far less income, their condition should be imagined rather than described.

Says a report:

"The Soviet plan for extracting the maximum output from the individual is perfectly simple.—Each worker is set a 'norm', the amount of work he or she must do in the working day to secure the minimum wage. Prices of food and essential articles are fixed at a level which insures that it is virtually impossible to maintain life on the minimum wage. It is therefore necessary for the worker to exceed the norm every day, all the year round! If it is desired to increase the output still further, the norm is raised higher, or the prices of the essentials of life raised!"

We think the worst enemies of the workers and peasants are the political place-hunters who mislead them with false promises in order to secure their votes. But the public don't see it till it is too late.

(To be continued).

Editor.

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. గాంధీజీ రామాయణ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

CONTINENCE

By R. SUBBARAMA SASTRY.

In the view of the Ayurveda diseaselessness or good health is the root of the four ends of life—dharma, artha, kama and moksha. But continence is the foundation of all health. Religious widows and spiritual aspirants vowed to voluntary chastity keep up generally a youthful appearance even in a ripe old age.

Then, what does continence mean? It means many things to many geniuses. Beethoven, one day, cried when he had repulsed the appeal of carnal passion, "Let me keep it for a higher purpose—for God and the creative art." Michael Angelo replied, "Painting is a jealous mistress who suffers no rival," when marriage was suggested to him. The celebrated Chemist, P.C. Ray was once asked why he had not married. He said with a smile that he had already married but he had married Chemistry! When the great patriot of India, Subhas Chandra Bose was requested to consider the question of his marriage, he frankly admitted that he had no time to think of it as he was whole-heartedly occupied with the struggle for freedom of his country. Mahatma Gandhi in his saintly simplicity confesses, "If an imperfect Brahmachari like myself can reap such benefits, how much more wonderful shall be the gain in power—physical, mental as well as moral—that unbroken Brahmacharya can bring to us."

Some people have their opinions opposed to Continence. They argue that several glands have an internal secretion which if generated in large quantities, may produce toxic effects on the system; the accumulation of this vital secretion of testes, may prove injurious to the glands themselves; Kish and Lorand observed the enforced abstinence resulting in impotence; by the disuse of organs the sex endocrine glands become functionally impaired. They also hold that sexual abstinence produces irritability.

But Nicholas Berdyaev argues that to make love dependant on, or subordinate to procreation is to transfer the principle of cattle-breeding to human relation. Aldous Huxley in his 'Ends and Means' opines that a measure of sexual continence is the pre-condition of all forms of energy, sensitive, emotional as well as cognitive. In the second

general Congress of The International Conference of Sanitary and Moral prophylaxis held at Brussels in 1902, a resolution was unanimously passed by the hundred and two most competent authorities on the subject of Continence, assembled in the Congress that young men must above all be taught that chastity and continence are not only not harmful, but also these virtues are among those to be most earnestly recommended from the purely medical and hygienic stand-point. The great British Physiologist, John C. M. Cendrick who was a professor of Physiology at Glasgow University, says that the illicit satisfaction of nascent passion is not only a moral fault but a terrible injury to the body. The new need becomes a tyrant if yielded to; a guilty complacency will listen to it and make it more imperious; every fresh act will forge a new link in the chain of habit. Many have no longer strength to break it and helplessly end in physical and intellectual ruin, slaves of a habit contracted often through ignorance rather than perversity. The safeguard consists in cultivating within oneself purity of thought and discipline of one's whole being.

It will be useless to discuss a thing without ascribing some meaning to it. So shall we define

"THE RATIONALIST."

Subscriptions:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/6	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,

"RATIONALIST"

Ghansaraja Road, Mysore.

Continence. Continence means, to Rishi Patanjali, viryadharma or conservation of sexual energy and retention of semen, the finest of the seven elements of the human system, chyle (Rasa), blood (Raktha), flesh (Mamsa), fat (Meda), bone (Asthi), marrow (Majja) and semen (Sukra). The retention of semen creates the eighth dhatu (element) called Ojas in our body. Ojas is what is called by Westerners "Human Magnetism." The Bhagavatha says: "Enthusiasm, merit, patience, grace and beauty are born of Ojas." Prof. Gurudas Gupta M.A., in his book "On Student-life" gives the description of how semen is prepared and preserved in the body. In the course of his description, he says that when semen is seen through a microscope, it is found surrounded by an infinite number of protoplasmic cells which are the physical basis of life; These cells are nothing but albumen and this albumen strengthens the nervous system. Sri Yagnavalkya says that continence means abstaining from sexual enjoyment in thought, word and deed in all conditions, in all places and at all times. In one of our scriptures it is said that Continence is the negation of the eight kinds of sexuality; thinking, hearing and talking of the sex; playing with, looking at and conversing with opposite sex in secret; attempting at and finally performing the sexual act. Jesus Christ rightly says in Mathew V, "Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart." Guru Nanak in his "Japji" says: "Continence is the furnace and patience the goldsmith; pure reason is the anvil, and the vedas are the tools; fear of God is the crucible and nectar the substance to be moulded. This is the holy word coined at the Mint of Truth. So rightly it has been said by the wise that chastity is life and Continence is heaven; but sexuality is death and lust leads to hell.

"Better, though difficult, the right way to go
Than wrong, though easy, where the end is

WOO

SHRINE OF DEMOCRACY.

A unique memorial in the United State is the Mount Rushmore "Shrine of Democracy" in the Black Hills of South Dakota. Here on the face of a solid granite peak, 8,000 feet above sea level, Gutzon Borglum, American sculptor, carved the heads of four American Presidents, George Washington, Thomas Jefferson, Abraham Lincoln and Theodore Roosevelt. Rupert Hughes, American writer, believes that in A.D. 7,000, there will be pilgrims to Mount Rushmore, keeping alive the flame of freedom kindled by these men who helped to build a nation founded on the principles of human dignity and individual liberty.

WONDER OF NATURE

Lord Halifax then British Ambassador to the United States, visited Mount Rushmore in 1946 and declared it as "the most remarkable confluence of the wonder of nature and the art of man I have ever witnessed."

President Calvin Coolidge dedicated the shrine as work was begun on it in 1929, saying: "We have come to dedicate a cornerstone that was laid by the hand of the Almighty." The major part of the work was completed by 1941 when Gutzon Borglum died. His son, Lincoln, took over and finished the monumental task.

GREAT SCULPTOR

Borglum proved himself an engineer as well as a great sculptor in his final work. The faces—60 feet from chin to forehead—were carved by means of dynamite, pneumatic drill, compressed air and hand-carving. Workmen were let down over the face of the mountain in leather swings similar to bos'n chairs used on ships. The work was directed by microphone and loud speakers.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ . ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿರುತ್ತವೆ. ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೊಂದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಪಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಕಲ್ಪನೆಗಳು ಪೂರ್ಣ ಫಲವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ನ್ಯಾಸಾರ ”

ಶ್ರೀಮದ್ಭವರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಗುವಂತೆ, ಹೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜೆರೆ ೦-೦೩-೦೦

“ ಕಾರ್ನಿಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜೆರೆ ೦-೬-೦೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ಮಾತನಾಡಿಕೆಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆ ಮತ್ತು ಪ್ರಸಿದ್ಧ ಕಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕೋಪಕಾರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಕಟಣೆ, ೦-೨-೦೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ನಿರೂಪಿಸಿದ

ಉತ್ತತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ಪಾಲ್ಕಾಯಿ ಸೇರಿ,

ಜೆರೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.F. L.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol IX No. 50]

Monday 5—9—1949

[PRICE 0—1—6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5—0—0.

For Copies Apply to:

THE CORONATION PRESS,

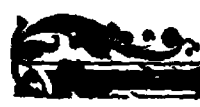
Chamaraja Road, Mysore.



BENGAL

LAMPS

THEY STAY BRIGHTER LONGER



A CENTENARY



M. VENKATAKRISHNAYYA

On the 29th last Mysoreans celebrated the Centenary of the late "Grand Old Man of Mysore" Mr. M. Venkatakrishnayya. Mysoreans of today may get a glimpse of his personality from the following two pieces of our writing, the first addressed to his paper, the "Mysore Patriot," and the second to himself on the occasion of a birthday:

I

"It is pleasant to be asked to write about one who holds such an unrivalled place in the history of public life in the State. It is on the other hand a somewhat hard task to do justice to the many virtues and many merits of the illustrious personage named above. I am perhaps the youngest friend of Mr. Venkatakrishnayya, my first formal acquaintance with him dating from somewhere in 1916, when he was seventy years old and I had just entered manhood. But long before, at the age when the personalities who play on the arena of a country's public life begin to dwell in the memory of its school boys, his name had been registered in my juvenile mind as the ideal Headmaster, and as the solitary patriot of this benighted State.

I recall my first sight of him, when, one morning, my father took me while a little boy to "Padmalaya", and there I saw the moonlike ingertoll face of the stalwart journalist, holding court with half-a-dozen interviewers who were scattered around. Later on, during the Bengal Partition agitation, when the school boys of Mysore used to hasten to Rangacharlu Hall in the evenings to hear the thundering out pourings of Mr. S. K. Nair, there was the inevitable tribune of the Mysoreans; and when the impressive Congressman designated him the 'Dadabhoj Naoroji' of Mysore, the audience used to be both pleased and charmed. Still some ten years later, when, in the closing years of undergraduation, I used, despite public opinion and the dissuasion of acquaintances, to pass the evenings with Rai Bahadur A. Narasimha Iyengar, Mr. Venkatakrishnayya used to drop in occasionally to talk over the Maharani's College Committee Affairs. The two good men saw some merit and

much demerit in each other, but they used to get on very well together when they met.

But my direct personal intercourse with Mr. Venkatakrishnayya begins, as I said, somewhere about 1916. Having said good-bye to the University, I was seated one evening with the late lamented Mr. V. N. Narasimha Iyengar, at the balcony of "Anandashrama"—now no more the 'Abode of Joy' to his family—when Mr. Venkatakrishnayya and another gentleman hailed in sight, and were shortly ushered in. He bore news of an interview with the Yuvaraja which he had that day, at which he had been commissioned to start a Civic and Social Activities Association, and to issue a monthly Social Magazine in that connection. He desired Mr. Narasimha Iyengar to be the President, and for the Secretaryship, Mr. Narasimha Iyengar suggested my being paired with the Tribune of the people. Thenceforward for about a year we joggled along together as Joint Secretaries of the Civic and Social Progress Association and the First Mysore Civic and Social Conference, and as Co-Editors of the *Mysore Social Review*. Since then I have entertained great consideration, sympathy and respect for the gallant old gentleman, and have reason to think that the sentiments are fully requited.

Mr. Venkatakrishnayya is a singular personality in the history of contemporary Mysore. I have said above that some one had called him the Dadabhoj Naoroji of Mysore. But he is not only the Dadabhoj Naoroji, but also the Thomas Arnold, W. T. Stead, Lord Northcliffe, John Bull, Howard the Philanthropist, and the Socrates of Mysore! His activities in life are so varied and so full that each one of them would be enough to fill the life of an ordinary man; and the blending of all of them in him, like the seven colours of the rain-bow blending in the Sun, renders his career extraordinarily imposing. His record as the Headmaster of a public school is unparalleled. Outside the State, work like that has been rewarded with a "Rao Bahadur," as in the case of Rao Bahadur Appu Sastriar. As an Editor, he has to his credit

a long and distinguished career of fifty years which is something phenomenal in the history of Journalism even in India as a whole. As a public man and the mighty exponent of the classic phrase "Mysore for Mysoreans", he rendered yeoman service to a class of officers at one stage in the administration of Mysore, and his staunch and fearless criticism of bureaucratic vandalism was almost epic in its proportions. As a philanthropist, who else is there in Mysore whose open heart gives its sympathy to every movement for the uplift of the poor and the downtrodden, and whose active efforts make the existence of each one of them possible? To-day, at an age when men would be spending half their day in pounding betel leaves into pulp, and the other half in munching it between toothless gums, Mr. Venkatakrishnayya, old, feeble, weighed down with crushing domestic sorrows and personal afflictions, is yet preserving his faculties intact, and is keeping them engaged with an ardour rarely found even among young men, and a perseverance almost Roman in its steadfastness!

I remember hearing long ago that Mr. Venkatakrishnayya was an atheist! Perhaps God is kind to atheists! Bradlaugh and Ingersoll did not make a hash of their lives: their names have filled the world. So in Mysore, Dewans, titled men, proud aristocrats and millionaires have passed away; but Mr. Venkatakrishnayya still reigns! May he,—I will not say, 'long be spared!'—but so long as his honour is untarnished, his limbs and faculties are square, and so long as he is able to brave the sorrows, and enjoy what happiness and pleasures may yet be in store for him, may he be spared!"

II

"Allow me to congratulate you on your leaving behind another milestone in the journey of life. Perhaps that by itself is not much; but you present so rare an example of a life spent in incessant usefulness and noble public spirit that you are an object of pride and happiness to your fellow-citizens.

One dare not call you old. Love of work and love of country keep you young. The American Poet's lines:

"Call him not old whose visionary brain
Holds over the past its undivided reign;
For him in vain envious seasons roll,
Who bares eternal summer in his soul."

APPLY TO YOU.

Old men in Mysore are to-day proud that one of their number is so able to justify existence in his green old age as you. Young men see in you a great soul whose constant endeavours in the cause of public welfare amidst a supine populace and in the face of administrative arrogance, are an inspiration and an example. Your glowing public career of sixty and odd years in Mysore is part of the State's history.

Men may do many things in this world. They may amass millions when the rest of their countrymen remain poor. They may reach high official places and spend a few years in pomp, propaganda and oppression. They may overwhelm dynasties and found new systems of Government. But can any of these equal the glory of a life which, during a long, long course, throbs with the single aim of public weal, and from fresh youth to green old age keeps a constant vigil in furtherance of that aim?

Happy the mother who bore such a son! Happy the people who could present such a citizen! Happy the land which could boast of such a patriot!

I wish you joy on this occasion. I hope you will retain to the last unimpaired energies and unabated vigour, and trust that the admiration and esteem of your countrymen, now with you, will be with you long after you have become one with the eternal!"

G. R. JOSYER.

Thirty years later we are glad to find that his memory is cherished by his countrymen.
Ed.

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಗಾಯತ್ರೀ ಶಾಸ್ತ್ರವು | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

The Rationalist.

Monday 5-9-1949.

OUR SAVIOURS

IV

Mr. Sarat Chandra Bose further urges, "Land in India must belong to the actual tillers of the soil, and landlordism must be completely abolished without compensation."

Coming from a lawyer who ought by right to be steering the new Constitution through the C.A. the statement shows how impaired the reasoning and how low the moral sense of our leaders has become.

To say that the land must belong to the actual tiller is like saying that the factory must belong to the worker, the office must belong to the clerk, and the street must belong to the sweeper.

The so-called land-lord of the present day is one who has a perfectly valid moral and legal title to the land under the established Government. He has bought or inherited the property under law as it has stood for centuries. The tiller is well paid for his tilling. If he earns money and buys land there is nobody to prevent it. Nobody remains a tiller all through life. If he is ill, or gets old he ceases to be a tiller. His wife and children are not tillers. If land is the tiller's he has the right to sell it or lease it. To say that the tiller shall own land only so long as he remains a tiller, that he has no right to sell, lease, or transfer it, is to doom him to be a tiller through life, and refuse him the right to improve his status. It would also make land worthless as a property.

Even under existing law, the landlord does not own the land. The land belongs to Government. He only owns the cultivation rights. If he tills it himself he reaps the full benefit himself. Else he shares it with the tiller.

Mr. Bose also overlooks the fact that the actual tiller is not the man, but the ox. According to him the real land-lord ought to be the ox.

Again, to say that land must belong to tillers, and that land-lordism should be abolished in the same breath, is absurd. The tiller then becomes the land-lord instead of the other man.

We rather think that Mr. Bose should have cut his tongue than said that land-lordism should be abolished without compensation. With what face, with what grace, he says that we wonder. Has he himself ever done anything without compensation? How are the zamindars and land-lords of Bengal and elsewhere greater robbers than the lawyers and doctors who are said to be making Rs. 30 or 40 thousands a month? If those are to be dispossessed why not these?

Mr. Bose at least does not pretend to be a Gandhian follower. The Provincial Cabinets and the dominant party in the C.A. claim to be Gandhian. But even their spokesmen talk unashamedly of taking property without compensation, or without justifiable compensation. And Pandit Nehru, the beneficiary of Gandhi and his vocal apostle, countenances it. The Greatness of Hinduism, and of Mahatma Gandhi, rest on their moral background. There is no moral background to the urge to dispossess property without compensation. It is not a Gandhian measure of virtue, but one of Hitlerian brutality. Yet we are told that men like Pant, Gopalaswamy Iyengar, Munshi, are

eager to base the new State on such a crumbling stone. And Dr. Rajendra Prasad watches this as Bheeshma watched the antics of Duryodhana!

By doing this they do not show that India has a better way of doing things, but rather that these persons are merely imitating the worst features of European revolutionaries. Our achievements also will then be as ephemeral and worthless as theirs. And yet there is no limit to the bragging about India's new way, and the new lead it will give to world politics! New fiddle-sticks!

It is a fundamental truth that a Government which declares that it does not recognise rights of property, or that any action of its should not be justiciable, blackens its own name. If a Government does not have the moral courage to go before its own judges, how can it have the moral or physical courage to face its enemies from outside?

The new Indian Government has got as its motto, "*Satyameva Jayate*." A controversy has recently been waged about the term *Jayate*. None about *Satyam*. But what do the Government mean by the motto? Do they believe that *Satya* or truth conquers? If they really do, and if their every act is *Satya*, why be afraid of facing Justice? Surely their *Satya* will conquer in the Court of Justice? Or they will know that their action is not *Satya*, and can change it? To wear that motto, and to claim that any act of theirs should not be justiciable, is illogical. It is also un-Gandhian; because Gandhi never shirked facing justice. Indeed, he made his own conscience judge him. But his so-called followers are afraid to face justice! They seek to evade it by placing themselves above it by legislation. But can they evade God? Or do they never hope to go before Him?

(To be continued).

Editor.

LEARNING WHEN ASLEEP

Most of the learning in schools of the future may be done in the dormitory. A machine which makes it possible to study while you sleep has been produced by an American.

The automatic teacher resembles a gramophone, except that the speaker is flat and made to fit under the pillow. The lesson is contained on a record which, when it is played through, is repeated again and again.

The inventor, Mr. Max Sherover, a language expert, has explained to scientists that he believes that if words are played over and over to a sleeping person, he hears them sub-consciously and memorises them.

Experimentors who have so far tested the machine—which Mr. Sherover has named the *cerebrograph*—report that it has taught them subjects as varied as the Russian language and involved chemical and mathematical formulas.

One journalist, who tried out the *Cerebrograph*, decided to get the machine to read a long passage from one of Dicken's novels. He set the machine, so that it would repeat the passage for six hours. He said that he listened, to begin with, to the voice—it was that of Ronald Colman, the film actor—reading the passage, but soon became drowsy and dropped off to sleep. He woke up once or twice during the night, heard the voice droning on, but soon dropped off to sleep again. In the morning he found to his surprise that he knew the whole of the passage off by heart. And, stanger still, he repeated it with Colman's inflections and in a passable imitation of the film star's voice.

Psychiatrists are also interested in the *Cerebrograph*. They believe it may help them rid people of complexes and delusions.

MARRIAGE

SRI P. JANAKIRAM CHETTI, B.E., son of late Dharmaratnakara C. Perumal Chetti, Mysore, with SOW. PADMAVATHI, daughter of Sri R. Krishnaswamy Chettiar, Avl, Karur, on 1-9-1949, at "*Shanti Vilas*", Nazarbadi, Mysore,

SANSKRIT & CULTURE

The fifth anniversary of the Gouthama Vidya Peetham was celebrated in the Hindu Samajam Hall last week under the presidentship of Mr. S. T. G. Varadaachariu, Founder-Principal of Sanskrit Patasala, Chittigudur. The celebrations commenced with the chanting of *vedams* by eminent Sanskrit scholars and pandits.

A welcome address was presented to Mr. K. Madhava Menon, who inaugurated the proceedings, by Mr. Kandregulu Jagannatha Rao Gopalrao, Secretary of the Peetham.

It was stated in the address that the Vidya Peetham was started in 1944 with an endowment of 50 acres of wet land made by its founders, the members of the Kandregula family. The objects of the Peetham were reviving, resuscitating and rejuvenating Hindu culture and civilisation. The Peetham was anxious that a College for Oriental Culture, Arts and Science, a central library and a research institute attached to the same and a publishing house should be founded in those parts.

Mr. Madhava Menon opening function said: "Sanskrit really means culture. Comparatively speaking, all the middle class people in Malabar are taught Sanskrit as a matter of course. Learning of *vedas* had been compulsory to Nambudris since a long time, but those Sanskrit schools are now completely gone. It is a very great relief to see that in Andhra that old culture is being revived, and I am also very much pleased to know that the Peetham has got good financial support from the Kandregula family. Four days back when the durbar was held at Madras for presenting insignias to Poets-Laureate, I insisted that the prayers should be in Sanskrit only. In the south, in Tamil areas, Sanskrit has disappeared so to say. A meaningless cry is spread that Sanskrit is Arya *bhasha* and if it is encouraged there will be a great shock to the spread of the Dravida *bhasha*, Tamil. The prejudice has reached such a height that the anti-Sanskrit group has gone the length of saying, 'Yela Alaganar' instead of 'Bala Sundaran.' It has even developed to the extent of saying "Kittinan" for Krishna. In this connection Brahmin and non-Brahmin caste group politics is being applied stating that Sanskrit is the language which has got the support of Brahmins. I am very particular to revive Sanskrit culture for stabilising

the independence we have won. Sanskrit has been put in a worse position than it was before Aug. 15. It is not particularly anybody's fault, because Sanskrit was not made a compulsory language. If it is made compulsory, where is the chance of Hindi to come up? That is another difficulty. If Sanskrit is made the fourth compulsory language, there will arise immediately an agitation about insufficient time for teaching in schools. There are also some intelligent people who recently advised me that 2½ hours' teaching for students was sufficient, and by that system double the number of the present students could be admitted in schools in these days of agitation for more admissions. Under these circumstances, it really baffles me where I can thrust Sanskrit in the schools."

Explaining the connection of Sanskrit culture with Hindu religion the Minister said: "We are losing faith in Hinduism on account of our ignorance. We must realise that Christians and Muslims have not come from Jerusalem or Arabia. I have no quarrel with them but, on the other hand, I have sufficient knowledge of Hinduism to respect their religions. What I am really sorry for is our neglect to understand our religion properly. We are compelling people to convert themselves to other religions. Recently, at Mathurai, I learnt that the authorities of the district medical hospital handed over 16 helpless Hindu children to the Christian Missionaries. I am much distressed to hear that we, Hindus, speak so much about our religion, but do not take care to help at least the helpless children of our religion. I think this will be the case of helpless children from all the district medical hospitals. We speak about our culture, we think much about our religion; all this will be useless if we have not got a good number of workers to do sincere service. If you see that blind school at Tirunelveli you will marvel at the service that is being done there. We should not be satisfied with the opening of Sanskrit schools. We should revive our ancient Hindu mutts through which we should train an "army of culture," with whose service alone the prosperity of our country can be achieved in its fullest sense.

The President in his concluding remarks said that in his experience as the Superintendent of Sanskrit schools he found that Kerala stood first with the highest number of Sanskrit institutions. He observed that Tamilians had no regard for Sanskrit because they were of opinion that Sanskrit words were not in any way useful for developing Tamil language. He hoped that if the Government had a desire to support and encourage, they could do much for this language.

THE LLAMA

When the Peruvian llama takes a dislike to the person riding it, it stops dead in its tracks, twists its head round, and ejects with considerable force and excellent aim a portion of its acrid saliva. A llama at the London Zoo developed a strong objection to top hats, and whenever one got within spitting distance the unfortunate owner received a charge of malodorous saliva, delivered with the force of a garden syringe, full on his offending headgear!

THE CRAB

When a species of small crab inhabiting the Great Barrier Reef is hungry, it seizes an anemone and holds it aloft. The anemone waves its tentacles distractedly, and presently catches a tidbit. The crab promptly takes this away, eats it, and again brandishes the anemone until his hunger is satisfied.

THE FISH

The Archer Fish of Malaysia shoots its insect prey with pellets of water. The deep groove down the roof of its mouth becomes, when the tongue is placed along it, a natural blowpipe, and the fish can expel water in single drops or in a continuous jet. Its aerial vision is so keen that it can pick out small insects lurking in the vegetation along the banks of a stream, and usually one or two pellets bring down the victim.

THE LIZZARD

Certain lizards are equipped with one of Nature's strangest safety devices. When danger threatens, the lizard operates special muscles and ligaments which perform a bloodless amputation and leave its highly coloured tail flipping about on the ground behind it. The severed tail will squirm and wriggle for about an hour, and while the lizard's pursuer is investigating it, the owner escapes and shortly grows a new tail!

How clever!

Ed.

THE CHAMELEON

A seven-inch chameleon can capture a fly twelve inches away without moving! His artillery consists of a tongue longer than himself—a lightning-like sticky-tipped weapon which is shot out of the mouth in much the same way as a watermelon seed can be shot from between the fingers.

THIS IS NEW

With so many people suffering from colds, it is interesting to note a statement concerning nose blowing made by a scientist. It appears that it is unhealthy and even harmful to blow the nose.

His explanation is that blowing the nose forces the mucus in the opposite direction from that intended by nature, for it should be swallowed. This may sound nonsense and distasteful, but the protective mucus that normally coats the inside of the nose should drain backwards by means of tiny hairs and the act of breathing. When the mucus enters the stomach the germs are killed by the digestive acids.

The dead germs, having entered the blood, set up a natural immunization against colds. In other words, the body is continually vaccinating itself against the cold germs by way of the stomach and intestinal canal.

To blow the nose forcefully can bring on other troubles. Many ear illnesses, even mastoid, are the direct result of overfondness for "a good hard blow."

SREE

SATYANARAYANA VAIDYASALA

CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chendrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tablets Rs. 1-8-0.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ. ”

ಜಯಕರ್ಣಾಟಕ:

“ ಎಲ್ಲ ಜಾತಿಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿರುವ ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಸಿ ದೇಶೋತ್ಸಾಹಿ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಖನಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಕಬ್ಬಿ ಗೆಣಿ ಪೂರ್ಣ ಖಚಿತವಿವತ್ತು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಪಾರ ”

ಪ್ರೀಮಡ್ವಾರಾಜರು:

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು||ರಾ|| ರಾನ್ ಬಹದ್ದೂರ್ ಆರ್. ನೆರಸಿಂಜಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಚಾರವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲನೇದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜಿಲೆ ೦-೧೨-೦

“ ಕಾರ್ನಿಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪುಟಯವರನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧ ಸಾಧ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕರಸಿಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಕಟನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಪ್ರೀ ಮುನ್ನುಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ
ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅನಂತಕಾಂಡ,

ಎಂಬ ಆಚಾರವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ
ಕಥೆಗಳು, ೫ ಎಲ್ಲಾಂಕ ಸೇರಿ,

ಜಿಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public Interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.S.

Asst. Editor: G. S. JOSYER, M.A.

VOL IX No. 51]

Monday 12—9—1949

[PRICE 0—1—6.

“Chika-Devaraja Binnapam”

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tiruvarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.S., nicely got up, indispensable for all libraries.

Price Rs. 5—0—0,

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.

BENGAL
LAMPS
THEY STAY BRIGHTER LONGER

OH THESE UNIVERSITIES !

"Santanu" writes:

The Publication in the issue of *Rationalist* for 4th July 49 of certain matters relating to Assistant Professorships of the Mysore University, from the pen of *Bhishma*, prompts me to request you to give due publicity to a latest move in Mysore University to advance or promote a gentleman from Assistant professorship to the more elevated and exalted status of Additional Professorship or something like that. Now, hear the story. Dr. M. V. Gopalaswamy (Principal of the Maharaja's college) along with Mr. G. D. Boaz (who writes Sunday discourses on psychology mostly sexual in character) was appointed Commissioner by the Madras University to make the usual formal inquiry regarding the opening of B.A., courses of psychology in the Presidency College, Madras. By the terms of reference, the commissioners had to inspect the college and state whether qualified staff, library, and accommodation would be available. They might indicate *minimum* qualifications for the incumbent if they thought fit.

What they did, however, beats everything hollow in the line of academic legerdemain. In their report they condemned with a single stroke of the pen all officers of the Madras Educational Service, M.A.'s and Ph.D.'s in philosophy as unqualified, and in strange contradiction to the terms of reference recommended that an Assistant in the Maharaja's college, to wit Dr. Kuppuswamy, be appointed to the professorship of psychology in Presidency College. In this context, precisely, the fact was that Mr. Kuppuswamy possesses the same old basic degree in philosophy, M.A. which was condemned in Madras officers. Having hid it, the recommendation was made on the basis of his D.Litt. which is a research Degree. Be it noted that the Madras University insists *only on a basic degree* after public examination, and *not a research degree* secured at home, after home-work.

The Madras University somehow oblivious and forgetful of its own rules readily swallowed the recommendation. It was passed on to Madras Government. What the Madras-Rama-Rajya did is something shocking. Government did *not* advertise. No applications were invited for the post. The Public Service Commission was ignored. It is learnt that Madras Government made an offer to

Mr. Kuppuswamy, as if in the whole world no other candidate could be had. The offer, I learn further, was for a contract of 8-years in the scale Rs. 280-25/2-700, corresponding with Mr. Kuppuswamy's present salary in Mysore.

Mr. Kuppuswamy banking on Dr. M.V.G.'s recommendation, it is learnt, demanded of the Madras Government that the maximum or some amount in the neighbourhood of maximum should be given, and that Madras Government again should make to Mysore his pensionary contribution.

The Madras Government rubbed its eyes. Meanwhile, grass was not allowed to grow underneath the feet. On the supposed plea of the brunt of work being done by Mr. Kuppuswamy, and that when an opportunity presents itself, such work must be rewarded, the high salary *demanded* by Mr. Kuppuswamy from Madras Government was made to appear as if it had been Madras Government's own *voluntary offer*. An application was got ready immediately to the Mysore Government. Mr. M. V. G. it is understood strongly recommended it. Mr. M. V. G. tells the Mysore Government that if Madras is not to take away Mr. Naidu, he must be paid a higher salary and promoted over the heads of many as Additional Professor or some such officer! You now see the game in progress. I do not know what may be the reaction of the Mysore Government. But some one must have the courage to tell the Mysore authorities that Madras never offered Mr. Naidu any fabulous salary at all, and

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	" 25 "
Quarter Page ...	" 15 "

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

that by means of a hypnotic gesture, his own demand on Madras is made to appear as an offer made by Madras! That is indeed psychology with a vengeance!

From this story, you would see, how at a single stroke would seem to have been shot down 2 birds, Madras and Mysore governments. Mr. Naidu who has no basic Degree in psychology was cold-bloodedly recommended, having condemned all in the Madras service, some better qualified than Mr. Naidu. Further, the recommendation exceeded the terms of reference made to the commissioners to inspect the Presidency College, perpetrating academic nepotism of the worst type.

To crown all, the error committed by the Madras University and Madras Government in having swallowed the recommendation without scrutiny, he has cleverly exploited to get a higher job and better pay in Mysore itself pushing wishfully over the heads of scores of others in Mysore service! The question is—will the Madras and Mysore Governments fall easy victims to the psychological game played by the manoeuvres?

I trust these lines may attract the attention of some legislators in Madras and Mysore and that they would interpellate the Governments con-

cerned and elicit the truth of the matter. Now, Sir, I pray, please tell me which is academically more shocking: the story told by "Bhishma" or the story narrated by *Shantanu*? Whatever it is, I take off my hat to Messrs Gopalaswamy and Naidu. They are indeed expert practical *psychologists* who *know* how to exploit Madras and Mysore Governments in a single comprehensive hypnotic adventure! *Put Money into thy purse Roderigo*, said a well-known character in Shakespeare. Or, what else is Psychology? Will the Governments concerned take the public into their confidence and issue a press communique?

His Majesty Shantanu is speaking from the utilitarian principle of "the greatest good of the greatest number." But in the new Independent India the guiding principle seems to be "the greatest good of the smallest number," and they the favourites, relatives, and proteges of the men in power. In the result we have, instead of "the greatest happiness of the greatest number," the greatest resentment of the greatest number!

Ed.

QUALITY PRODUCTS:

Mysore Sandal Soap

Cleanse and beautify!

Recommended for use on the most sensitive skins.

Mysore Silks

Real Oriental Silk—

in art shades and several qualities.

Mysore Sandalwood Oil

has won world-wide reputation

for its purity and fragrance.

MYSORE MAKES MANY PRODUCTS BUT ONLY THE BEST OF EACH.

The Rationalist.

Monday 12-9-1949.

OUR SAVIOURS

V

Mr. S. C. Bose further urges, "Key and basic industries must belong to the community, and must be run and managed by the State as an essential part of planned socialist production for socialist distribution among the people."

Management by the State means management by kinemen of the Ministers of Government, inexperienced, untrained, incompetent, extravagant, indifferent both to quality and cost, and intent only on feathering their own nests. The State's personnel are neither industrialists nor businessmen of merit; they are mere self-seeking parasites, who thrust on the public things of low quality at high cost. The State itself is not much the gainer, and the public become victims of the blood-sucking officialdom in control of the production and distribution.

The place of the public under State management is thus indicated by the living arch-priest of Socialist ownership, Stalin: "The guiding force of this alliance between labour and peasantry is the proletariat. It consists in that the leader of the State, the leader in the system of the dictatorship of the proletariat, is one party, the party of the Communists, which does not and cannot share that leadership with other parties. In fact the alliance is of the nature of the relationship between officer and man." So the public is "man", and Stalin's Communist officerdom is the boss of the show and its beneficiary!

Some taste of State management of ownership and distribution in India we already have. Shall we speak of sugar, piece-goods, grain, cement, iron, or rationing, or transport, or whatever else? And yet Mr. Bose wants the public to imagine that State ownership and distribution is like the Goddess of fortune showering golden sovereigns from the sky for every one to collect! The public which believes these things is not the public which deserves adult suffrage. And members of legislature who vote for such a thing do not deserve to be entrusted with legislative powers.

That we are making no *obiter dicta*, but are mentioning only a basic truth would be obvious to any one with a little foresight. And politicians and public men who seek to guide nations should have both foresight and hindsight. Otherwise they are mere logs of wood, or astigmatic men who walk straight on cocksurely, and fall down the precipice!

Another point of Mr. Bose's programme is that the "boundaries of existing provinces in India must be reformed and redistributed on linguistic basis."

This could be justified if there were Provincial Autonomy in administration, with freedom to chalk its own path and carry out its own measures. When it is not so, and when the Centre has taken over most powers, —without saying "with your leave", or "by your leave",—the Provinces cease to be Provinces and become only magnified districts. But linguistic autonomy as such does not depend upon linguistic provincial redistribution.

As it is, crores of people are suffering today by the hasty and inconclusive communal redistribution of the country. And while yet the wounds therefrom are still raw and unhealed, this further cry of linguistic redistribution is like machine-gunning the struggling crew of a torpedoed ship. Men

who clamour for it should be possessed of sadistic minds intent on Nazi brutality !

"Civil liberties must be guaranteed to all," says the Bose programme. That was what the Congress said also. Now that has been scored off by them ! Civil liberty there is always, to those who obey Government. To those who don't, there is, not civil, but military liberty, to fight it out and take the consequences. If Mr. Bose promises abstract and complete civil liberty, he promises moonshine.

"Religious freedom must be guaranteed to all," says he further. We would wish rather that there were religious compulsion for each to follow his own religion. Religious liberty to be irreligious we have already in the secular State. That does not make men, but carnal animals.

"Free education must be guaranteed to all," he adds. That is a large, and tall order. Why free education, and how much of it ? What is education, and why should it be given to every one by compulsion ? And how can the State give anything free ? If you don't pay for it directly, you have to pay for it indirectly. Guaranteeing free education is like pouring water on a man's head. If he wants water he should take his pail to the well or tap and take it.

And lastly, "In the Indian State all must have the right to claim food and shelter in return for their contribution to society." That is nothing special. In every country, those who contribute to society do claim food and shelter. What is really needed is that every one in the State should have the right to contribute to society, and every one, including those who being blind or maimed, are unable to serve, should be provided suitable livelihood.

We have examined Mr. Bose's programme from no spirit of antipathy, but from the

stand-point of common sense. The public are bewildered by ex-revolutionaries who have attained power, and revolutionaries intent on wresting power, indulging in wild measures and wild talk as though they were all-powerful benevolent agents descended from Heaven. In fact they are no better than what a British writer, Major General Ian Hay, describes thus :

"Not one in a hundred of the so-called revolutionary leaders in this country are disinterested. When they have talked the masses into bloody murder, and your existing social system is down-and-out, they will be the leaders in the new one. That is what they are playing for,—power ; and when they have got it, God help the men who gave it to them !"

And yet today in country after country the masses are lead away by the catchwords of self-seeking braggarts, and all too soon become a prey to dire calamities. Who shall save them, who can save them, if they will not save themselves ?

Editor.

SREE
SATYANARAYANA VAIDYASALA
CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya

Pandit. P. H. Chendrabhan Singh, F.A.S.

"RAJAVIRECHAN CHURNA"

Cures Constipation and internal disorders.

A very safe remedy for persons of all ages and conditions.

Packet of 12 Tolas Rs. 1-8-0.

LAND REFORM IN RUSSIA

For 32 years Russia has been attempting to convert agriculture into an industry on the same lines as the heavy industries. In the plan control of all farm production was to be centred in Moscow.

Workers were to be regimented in the same way as factory hands and miners. The experiment has not succeeded even to the small extent achieved in other industries.

According to the "Soviet Encyclopaedia", Lenin, in 1919, wanted to encourage the small farmers to join co-operatives, i.e., groups in which farmers help each other by lending implements, machinery and (sometimes) workers.

Most small farmers had no objection to this scheme; it helped them by opening up marketing co-operatives as well. Afterwards, if the plan worked, they were to be plunged into collectivisation (i.e., communisation in which the State owns all implements, equipment and cattle).

LENIN'S PLAN

This was known as "Lenin's Co-operative Plan." Its ultimate object however, was not "co-operation" as such, but the complete submerging of agriculture into the Soviet economic plan. Large land-owners had been liquidated, the Kulaks (independent farm owners) were necessary for the time, because of their experience. Peasants, who formed the major part of the producing farmers, had to be encouraged.

Stalin, on the other hand, was more impatient. In an essay "Problems of Leninism" written in 1926, he discussed an alliance between the labouring masses and the peasantry, and wrote: "This special form of alliance consists in that the guiding force of this alliance is the proletariat. This special form of alliance consists in that the leader of the State, the leader in the system of the dictatorship of the proletariat is one party, the party of the Communists, which does not and cannot share that leadership with other parties. In fact, the alliance is of the nature of the relationship between officer and man."

POSITIVE MEASURES

The Russian peasantry of 1926 was, therefore, in the position of having been manoeuvred into bringing in the new "officers" to replace the old

landlords. The main difference was that the "officers" were controlled by the central Party in Moscow. The 15th Party Congress in December 1927 adopted a resolution for "positive measures to be taken to collectivise peasant farming." These measures included the abolition of the Kulaks and the controlling of agriculture by thousands of bureaucrats drawn from the proletariat. By November, 1929, more than 25,000 city workers had been sent to the country to organise farms on a Stalinist line. Their duties were political but they became virtually "bosses of the peasantry."

In December of that year, Stalin delivered a speech at the 'Conference of Marxist Students.' In it he said; We have passed on to a policy of eliminating the Kulaks as a class. In this way, the independent farmer was to follow the large land-owner into "liquidation." The decree to put this into effect was published in January 1930. It provided for the expulsion of the Kulaks from their territories and the confiscation of their houses, cattle and machinery. In that winter alone, 500,000 Kulaks were exiled—many of them to far Eastern Siberia where they worked as slave-labourers in the mines or in the lumber camps. During the following two years, that is, until 1932, a total of 2,000,000 Kulaks and better class peasants, followed the same route to the death camps!

In this way, agriculture was denuded of its most efficient members. The remainder were inefficient and, therefore, prepared to fit in with the Government scheme of full collectivisation. Controlled by the bureaucrats, they failed to produce sufficient food for the winter 1932-33. A famine which was most severe in the Ukraine and in Southern Russia, was the direct result.

REPRINTS AND BOOKLETS.

1. A Victorian Statesman 0-4-0
2. Winston Churchill 0-4-0
3. Philosophy & Philosophers 0-4-0
4. Problem of Wealth 0-2-0
5. The Tree of Happiness 0-1-0
6. மனதில்லாத மனதில்லாத 0-2-6
7. Sm.-ll-pox and its treatment in VedicTimes 0-2-0

MAJOR CONCESSIONS

The Kremlin, realising this, was forced to make some major concessions. In the towns, free markets for farm produce were reintroduced. Collective farms as a whole, and individual farmers, were allowed to market any grain left over after they had handed over their State quota. The delivery of quotas was amended.

The Kremlin had, therefore, been forced to retreat a little towards a state of "capitalism" in production and trade. It had, in fact, admitted the failure of the attempt to impose the Stalinist policy on farming. That was in 1935; but the position is the same today. The peasantry, although collectivised to a considerable extent, is still far behind the heavy and other industries in "communisation." The farmers, however, still operate under bureaucracy with control centralised in Moscow.

The inefficiency of the bureaucrats and the apathy of the farm workers have prevented any real progress. In fact, comparing the small improvement in output with that achieved by modern methods in other countries, Russia's 30 years of experiments can be considered a failure! In Great Britain the agricultural output for 1948 is three times that of 1931.

In some parts of the Soviet Union, noticeably in the Ukraine, there are collective farms which have been a success. These form a "shop window." Well-cultivated land, comfortable houses, tractors and other agricultural machinery, and well-fed farmers do useful service in impressing foreign visitors; the latter are never allowed to get a glimpse of farms that would give a true picture of the general state of Soviet agriculture.

SOVIET PROPAGANDA

The same propaganda methods are used in other industries and undertakings. In the Dalstroy area in far Eastern Siberia, for instance, the capital, Magadan, is merely a facade behind which nearly a million slave labourers die a slow death! In the "corrective-labour" camps near Moscow the "educational facilities" are demonstrated. These, too, hide the brutality and inhumanity of the M.V.D. (secret police) system.

The collective farms in the Ukraine and Southern Russia are mementoes of the 2,000,000 liquidated Kulaks and peasants. Like Stalin's

statement in January, 1933, they are the beautiful lies behind which the bureaucrat-ridden peasants plod their weary way, says a writer.

Some of our vociferous leaders wish to take the same path. If they succeed woe be to the country! Ed.

SRI K. S. GANAPATHI BHAGAVATHAR

A Correspondent writes:

For the last 3 weeks the talented Bhagavathar has been giving Ramayana kalakshepams at Shastkar Mutt Bangalore City to a large and appreciative audience. Having heard of the high praise which he has won from orthodox circles in Mysore, Malleswaram, and Bombay, we can now judge how inspiring the Bhagavathar is, and rejoice at the experience. The series now going on is to conclude on the 17th inst. with Sree Rama Pattabishekam, which we hope to celebrate to the best of our ability.

THE RATIONALIST

An esteemed reader writes from Calcutta,

"We find no language to express our gratitude to you for your kindly sending regularly your much esteemed paper. We go through it carefully and relish it. Would you mind informing us whether you will accept any writing in connection with religion? If you so permit we may send from time to time some interesting religious articles."

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore.

ಮು|| ಡಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ . ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಜಂತ್ರಿಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಒರೆಯಲ್ಪಟ್ಟಿರುವುದರಿಂದ ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ಕರಣದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೊಂದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನೂರಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಕಟ್ಟು ಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ನ್ಯಾಸಾರ ”

ಪ್ರೀತುಮ್ಯದರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ಡಾ|| ಲಾಲ್ ಬಹದ್ದೂರ್ ಅರ್. ಪರಸಿಂಹಾಚಾರ್ಯರು,

ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಜೀವರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ಕರುಣರೀಕ್ಷೆಗೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜೆರೆ ೦-೧೨-೦

“ ಕಾರ್ನೆಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಕಟದಿಂದ ಕೂಡಿದೆ.

ಜೆರೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿವಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪಂಡಿತನನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಳ್ಳುಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ರೋಮಂಸಿಕೆಂದರೆ ಮತ್ತು ಜೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ಕರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇತಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಕಟನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಪ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿವಿಷವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

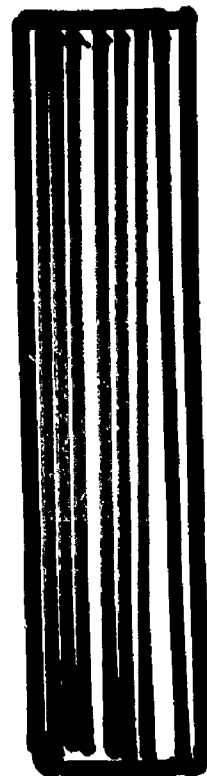
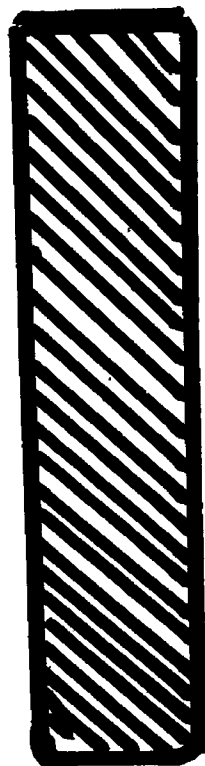
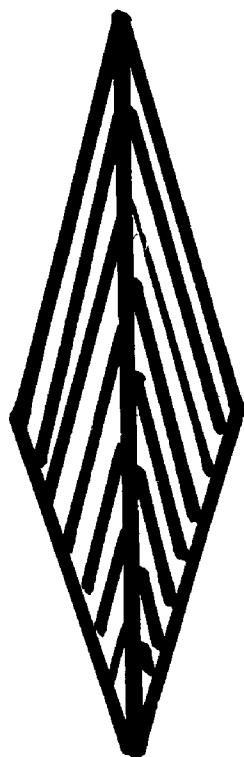
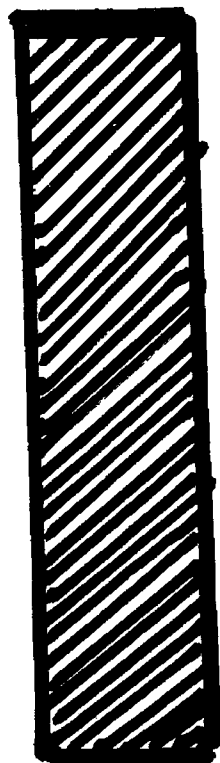
ಅನಂತಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ಮಾಲ್ಯಾಂ ಸೇರಿ,

ಜೆರೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.



contd in next Roll.

contd in next Roll.

END